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The Living Races and Peoples of Europe

By BERTIL LUNDMAN*

INTRODUCTION

Let us now superimpose the different maps which have been compiled to illustrate the distribution of anthropological traits in Europe. The extreme regions of the various anthropological traits would only on rare occasions be identical. Hence, only a few, completely satisfactory, comprehensive geographic correlations would be produced. We consider, therefore, not the individual combination types (which also do not appear directly on the maps), but only the mean types of the actual regions. Thus, a great quantity of different local combinations of these values is already indicated.

We have prepared a map of the racial geography of Europe, on which we have drawn only the most sharply defined borders of the anthropological traits analyzed here and in other papers. Thus, a significant coincidence of different borders is still frequently indicated. For example, at about the northern base of the German central mountain region we find a distinct increase in pigmentation and round-headedness (brachycephaly), coupled with a decrease in stature. Another particularly strong accumulation of changes in values of racial characteristics is found at the national boundaries between the Scandinavians and the Lapps—and also between the Russians and the Kirghiz peoples of Central Asia. In earlier times there were noticeable differences between the Germans and the West Slavs (i.e., Czechs and Poles) in anthropological traits, such as cranial height and frequency of blood type gene q, and in the case of the Czechs also hair color.

Europe can be divided, at least for pedagogical purposes, into four anthropologically distinct *quadrants*. The point of intersection of these four regions is approximately in the Lausitz area of central Germany and western Poland. The four regions are listed below in decreasing order of homogeneity:

1. A blood type q-gene low, low- (and mostly also long-) skulled, rather tall, and blond "Germanic" northwestern quadrant;

2. A likewise blood type q-gene low, and low-skulled (with the exception of southern Spain), but shorter-statured, and dark

* Translated from the German by Donald A. Swan.

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"Romanic" southwestern quadrant (still with very variable breadth-length relation of the head);

3. A high-skulled and rather dark Balkan southeastern quadrant (with very variable stature and breadth-length index of the head), and blood type q-gene mostly a little above the European mean;

4. A blood type q-gene high and also high-skulled "Slavo-Finnic" quadrant, with variable pigmentation and stature, and mostly only a lesser degree of round-headedness.

Outside of these four quadrants remain the Lapp groups, and naturally also the small Mongolid enclaves in Europe.

THE ANTHROPOLOGICAL SYSTEMATICS OF EUROPE

Apart from the above rather artistic quartering of Europe, a synthetic anthropological map of the continent appears mostly like a landscape of sand dunes. The maxima of the different types have natural centers in the different regions of Europe. However, they show mostly flowing transitions into one another. The maxima are quite stable. But, for the most part rather slow shifts of these maxima in the course of time can be recognized. Thus, they are neither as firm as a granite mountain, nor as changeable as a stormy sea.

Consequently, we find in many regions of Europe a population concentrated around one predominant anthropological type. We can well designate this type as a race, so long as we do *not* set *greater* standards of homogeneity than the *zoologists* do for *their* races. We should, thus, not conceive the races too narrowly, as if in each case all men in their nuclear regions would be of almost the completely same hereditary-type.

The names of these races are now generally well-known. To break with this terminology would be a rejection of the biological rules of nomenclature. The foundation of all classifications of the peoples of Europe is and remains that of the (Russian-born) French zoologist and anthropologist Joseph Deniker. Deniker, who died in 1918, worked out his classificatory system for the races of Europe in the 1890s. However, he intentionally did not consider the Finnish and Turkish peoples of our continent. Deniker based his system upon the total anthropological material known at that time. Naturally that material still showed many deficits.

Other investigators have later altered, extended, or added to this classificatory system—with more or less fortunate hand. The conception of the author of this monograph was strongly influenced by the so-called newer biosystematic school of Bernard

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Rensch, Ernst Mayr and Julian Huxley. Furthermore, the author is inclined to give much greater consideration to the height-length index of the skull and to the distribution of the blood group alleles in his anthropological systematic studies than occurred in the case of earlier investigators.

As a modern biologist the author is less inclined than Deniker to award the status of race to a scattered distribution—without historical and geographical grounds. He should like to think rather of parallel evolution in regions situated far from one another. Hence, in this case one should speak of two distinct races even if they are morphologically very similar. There are also often found on closer consideration some pervading differences between two such races which previously were not observed. To be sure, these differences are apparently insignificant, but obviously important from the standpoint of anthropological systematics. Here also, one can often make use of differences in cranial height and sometimes of the blood group allelic relations. Consequently, some of the races described by Deniker, which are to be distributed in regions situated far from one another, can be divided into two separate races—a western with low cranial height and an eastern with higher values. This is particularly true of the Mediterranean and Alpine races. By this means the map of the races of Europe assumes a much more natural appearance (See Map 1).

On the other hand, the author has had to strike out none of Deniker's primary European races and only one of his subraces. This is the Vistula race, which is completely unclear to all anthropologists following Deniker. The Litorid race of Deniker is still only a rather late hybrid-race. The specific contributions of the author concern almost only a few insignificant remnant races. These are primarily among the Finnic tribes which Deniker did not take into consideration in his anthropological systematics.

THE RACES OF EUROPE—AN OUTLINE

Let us begin with northwestern Europe. Here we encounter the Nordid race or the *North-race* (the Nordic race of Deniker). The Nordid race is light-eyed, mostly rather light-haired, low-skulled and long-skulled (dolichocephalic), tall and slender, with more or less narrow face and narrow nose, and low frequency of blood type gene q (See Figure 1). The Nordid race has several subraces. The most divergent is the Faelish subrace in western Germany and also in the interior of southwestern Norway. The Faelish subrace is broader of face and form (See Figure 2). So is the North-Atlantid subrace (the North-Occidental race of Deniker), which is like the primary type, but has much darker

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hair. Above all in the oceanic parts of Great Britain the North-Atlantid sub-race is also very high in blood type gene r and low in blood type gene p. The major type with distribution particularly in Scandinavia is here termed the Scandid or *Scando-Nordid* subrace.

In certain outlying parts of Scandinavia and Ireland, a primitive race—the Palaeo-Atlantid—still lives in small remnants (See Map 2). The Palaeo-Atlantid race is darker than the Nordid race —especially as regards to their hair color. It is also coarser than the Faelish subrace, with stronger brow ridges, and a broader, plumper nose. With respect to the ABO-blood group system, the Palaeo-Atlantid race is high in blood type gene r and low in blood type genes p and q. In the north, this race is named the Tydals race, after a village in central Norway.

The short and thickest brunet, central European population with low and round (brachycephalic) skulls and with round faces belongs to the *West-Alpine race* (the Occidental race of Deniker). This race is also low in the frequency of blood type gene q. A similar, but high-skulled, type, with a higher frequency of blood type gene q, is found further to the east in Europe. This is the East-Alpine or Gorid race (See Figure 6).

The true West-Mediterranean race (the Ibero-Insular race of Deniker) in southwestern Europe is low-skulled and long-skulled (dolichocephalic), dark, short-statured, and gracile in body form (See Figure 3). This race has a narrow face and is low in the frequency of blood type gene q. Within this region, however, there are remnants of the still smaller *Berid* race (See Map 2). This race is broader-formed in face and nose, but very similar to the West-Mediterranean race in the other anthropological traits—such as head form and pigmentation. The Berid race is also low in the frequency of blood type genes p and q.

In southern Spain and southern Portugal we have a branch of the East-Mediterranean race—the South-Mediterranean or *Saharid* subrace. This subrace is also high-skulled, but very similar to the West-Mediterranean race in the remaining anthropological traits. It is also low in the frequency of blood type gene q. Likewise very similar, but higher in frequency of blood type gene q, is the Pontid subrace of the East-Mediterranean race. This subrace is found in certain regions west and north of the Black Sea.

The *Arabid* race (i.e., the Bedouins, *et al.*) is distinguished from the West-Mediterranean race almost only by a nevertheless unusually large number of small, but very characteristic facial traits (See Figure 10). These include the almond eyes, the "Semetic smile" (conditioned by unusually deep *Fossa canina*), etc. This race had in earlier times a broader-formed *Syrid* subrace,

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which was found among the farmers of the "Fertile Crescent." It is now only typical of the Jews.

The *Dinarid* race is very tall, dark, high-skulled and round-skulled (brachycephalic), with a very large, long, but also rather broad, face and with a large, more or less bent nose (See Figure 4). This race is low in the frequency of blood type gene q. The Dinarid race probably originated in southeastern Europe.

The Dinarid race has a *very* closely-related, somewhat shorter-statured, subrace in southwestern Asia—namely the *Armenid* subrace (See Figure 9). The Armenid subrace has higher frequencies of blood type genes p and q. The very much shorter statured population around the Carpathian mountain region of eastern Central Europe forms a special "hybrid-race" ("*Mischrasse*")—the Carpathid race (the Litoral race of Deniker). This race, which resembles the East-Alpines in many anthropological traits, has a larger nose. This is due to ancient Armenid strains (whch is also the view of Hungarian investigators). The Carpathid race evidently originated from mixtures of Mediterraneans with Armenids.

In eastern Russia we frequently have a very small, dark, high-skulled and also long-skulled (dolichocephalic) race—the *Volgid*. This race has a broader, somewhat protomorphic face and a smaller, plumper nose. The Volgid race is high in the frequency of blood type gene q. Strains of a similar race are found westward to Bohemia, where it is known as the "Sudeten-race." Moreover, in the Balkans traces of an extraordinary long-skulled (dolichocephalic) race are encountered—the Pre-Pontid type. (These are not Gypsies!)

In western and central Russia, northern Poland, and—still stronger—in Estonia and Finland, the *East Baltid* race is found. The East Baltids are light-blond, high-skulled and round-skulled (brachycephalic), with a broad angular face and a stub-nose (See Figure 5). This race is high in the frequency of blood type gene q. It is polymorphic (*vielgestaltig*). There are in Finland two subraces of the East Baltid race—a western Tavastid subrace (the Sub-Nordic race of Deniker?) and a more eastern Savolaxid subrace. The latter is smaller and somewhat less brachycephalic than the former, but almost just as blond.

We classify the Scandinavian Lapps as the *Scando-Lappid* or *South-Lappid* race (also termed the Samid race). The Scando-Lappids are short-statured, high-skulled and round-skulled (brachycephalic), and broad-faced (See Figure 7). They have a weak lower jaw and are small-nosed. The Scando-Lapps are *very* low in the frequency of blood type gene q and are also very unique in the remaining serological traits. The East Lapps show, in part, more Mongolid traits. However, the similarity of the

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two Lapp groups in most anthropological traits is still *extensive*.

The Mongolid strains in Europe belong mostly to the *Kumid* subrace of the Altaid race. Some Mongolid elements in northeastern Russia belong to another subrace—the Taigid. The former is very round-headed (brachycephalic), and almost medium tall in stature. The Kumid subrace is very high in the frequency of blood type gene q. The Taigid subrace is more long-skulled (dolichocephalic) and very short in stature. It is somewhat lower in the frequency of blood type gene q. Both Mongolid subraces are thickset, very low-skulled, broad-faced, and rather broad-nosed.

THE RACES AND PEOPLES OF NORTHWEST EUROPE

We shall now proceed to a brief description of the racial structure of the individual lands of Europe. This covers the oldest time period accurately known to us—the predominantly pre-industrial period of the middle of the nineteenth century (with the national boundaries of that time). The reader must always keep in mind the very summary and often extremely problematic character of this description.

Let us begin with the north of Europe. The nuclear area of the Scando-Nordid race is shown on Map 3. We find strong strains of a rather dark, low-skulled and weakly round-skulled " Alpinoid " race along the Norwegian west coast. This race has just as little relation to the high-skulled and round-skulled Scando-Lappids as the latter do to the Mongolids.

The rest of Norway and Sweden is rather pure Nordic in race—with several local types (*Gau-schlägen*. The local type in the interior of southern Norway is obviously identical with the Faelish subrace. In the most distant corners of Scandinavia, Palaeo-Atlantid strains are found. Here and there on the eastern coast of Sweden East-Baltid strains are also found. Such strains in later times are occasionally found in the interior of Scandinavia—especially in mining regions.

Iceland possesses strong North-Atlantic strains. The islands of Denmark are somewhat less Nordid than the mainland—due perhaps to Alpine admixture. In comparison, the mainland province of Jutland is more Nordid in race. The same is true both now and in earlier times of the Frisian regions in Holland and in northwestern Germany. Moreover, this area is more Faelish, but also shows weak Alpine strains.

Northeastern Germany has a similar racial structure to that of the northwest. However, there are, in addition, south German Alpine strains, which are explainable from the history of German settlement in the East. Furthermore, there are weak East-Baltid

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strains, which were probably brought about mostly by the Slavs. The relatively low frequency of blood type gene q and the high degree of low-skulledness in this part of Germany, however, indicate that the Slavic elements are smaller than one has frequently believed.

The non-Frisian Dutch population is racially more Faelish-Nordid in the north of Holland. In the south of Holland there are weak Mediterranean and Alpine strains. This is also true of the Flemish population in Belgium. In addition, we find Litoral strains in many places on the Atlantic coast of western Europe.

South Germany and Austria are often less Nordic in race—especially in the mountain regions. In the western areas the south Germans and Austrians are more Alpine in race, while in the eastern areas (and also in Alsace) they are often more Dinarid. In the outermost eastern German-speaking regions we find East-Baltid strains with a higher frequency of blood type gene q. The Rhine valley and large parts of the Swiss plateau are more Nordid in race. So also is Vienna and its surrounding area in Austria.

The British Isles are more Nordid in race in the eastern regions. This is to be expected from the history of settlement of these lands. In parts of the counties of York and Lincoln and in the lowlands of Scotland, the population is just as pronouncedly Nordid in race as in Sweden or Friesland. The poorer parts of Scotland and almost all Ireland become always more North-Atlantid in race towards the west. There are also local survivals of the Palaeo-Atlantid proto-stock. We find Mediterranean strains in the south of Wales, in some heath-regions of south-western England, and in a few bog-regions in the interior of Ireland. In earlier times marsh regions were more extensive in these parts of Ireland. Nowadays a higher frequency of blood type gene q is found in these areas of Ireland—which may perhaps be correlated with the Mediterranean racial strain.

THE RACES AND PEOPLES OF SOUTHWEST EUROPE

The southwestern "Romanic" quadrant is predominantly Mediterranean-Alpine in race. However, this part of Europe naturally contains many other racial components. The northern-most parts of France are less Alpine than Nordid, and also somewhat Mediterranean, in race. In comparison the Walloonish region of Belgium, which is French-speaking in language, is more Alpine in race.

Northeastern France is more strongly Dinarid, but above

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all still Nordid-Alpine in race. Central France is predominantly Alpine in race. Western France is a true patchwork of regions predominantly Alpine, Mediterranean, and occasionally also Nordid in race. In the Perigord there is even a region predominantly Berid in race. We find strong North-Atlantid strains in the Celtic province of Brittany. These are partly a result of Britons fleeing from southwestern England in the early Middle Ages. Finally, in southern France the people are mostly Alpine—and along the coast Mediterranean—in race.

The Spanish Basques belong predominantly to a Mediterranean subrace, which is also rather closely related to the North-Atlantid subrace of the Nordid race. In particular, they are characterized by their athletic body-build or constitution. This is indicated also by the sharp chin and the rather large nose. However, the very pronounced degree of low skulledness makes it impossible to think in this connection of Dinarid or Litorid strains. The Basques are also characterized by unique serological traits—such as, almost no blood type gene q and a very high frequency of the Rh-negative blood type. In pigmentation the Basques are not at all homogeneous. In addition, the French Basques contain Alpine strains. This results in an easily distinguishable local type (*Gautypus*), with almost distended temples.

North Spain is predominantly West-Mediterranid in race, with several local types. There are also Nordid strains, Alpine strains in the Asturian mountain regions, and weak Berid strains in Galicia. Northern Portugal resembles Spanish Galicia in anthropological structure. The rest of the Iberian peninsula is principally South-Mediterranid, with Berid strains in the Sierra Nevada region. We find a strong Litorid mixture in a wedge-shaped area in southeastern Spain. The whole southeast Spanish coast forms the base of the wedge, while the point reaches deep into the land. There is also a unique population isolated in the Castilian border region, which unfortunately has still not been comprehensively investigated.

The island of Sardinia is strongly Mediterranid in race and has in the interior many Berid strains. Corsica is mostly Mediterranid. Sicily is similar in anthropological structure. But, according to its history it contains a greater mixture of races. These include, among others, Armenids, but also "African" strains, *et al.* Southernmost Italy possesses a similar mixture of races, but with a still strong Mediterranean component. In Campania, which is an old Etruscan colony, we likewise encounter not a few Armenid and also Arabid strains.

Central Italy is a mixture of Mediterranean and Alpine with Nordid and other strains. There are Litorid elements in old

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Etruria—the Tuscany of today. In this part of Italy we also find a somewhat higher frequency of blood type gene q.

Further to the north in Italy we have on the western side around Lucca again an evidently strong island of long-headed Mediterraneans. To the east in the Romagna region we find an East Alpine–Dinarid mixture. A similar anthropological structure is found in the Po-Valley. This region, however, has a higher frequency of blood type gene q than the Romagna region. This may be due to early Etruscan settlements.

In the mountainous areas surrounding the Po-Valley, more Nordid blood is present. This is especially noticeable in the relatively malaria-free regions, situated more than 300 meters above sea level. Finally, a small Mediterranean racial and climatic island is found around Lake Garda.

THE RACES AND PEOPLES OF SOUTHEAST EUROPE

East of the Adriatic Sea lies Yugoslavia. This region is predominantly Dinarid in race. The maximum is attained in the southern part of Yugoslavia—in Herzegovina and still more in Montenegro. Other racial types are found in the poor interior Alpine mountain regions. Toward Austria the frequency of Nordid types increases. In the northeastern part of Yugoslavia East-Baltid and also East-Alpine strains are found. Albania is somewhat less Dinarid than Yugoslavia. Nordid, East-Alpine, and other strains are also present in this country.

In Greece the Dinarids predominate only in the western part. Toward the northeast more East-Mediterraneans are found. On the Aegean islands we often encounter a rather primitive, dark, long- and low-skulled strain—probably of the Berid race. Likewise there are in Greece blond individuals—both of the Nordid and also the East-Baltid race.

Bulgaria and southeastern Macedonia appear to be predominantly East-Mediterranean in race, with still unexplained Pre-Pontic, East-Baltid, and Nordid strains. Only in the western part of Bulgaria are there some Dinarids. The strikingly beautiful classical people of Old Rumania are similar in anthropological structure, although somewhat more Dinarid. The Rumanians of Transylvania show numerous Dinarid, and also East-Baltid as well as Nordid types.

Hungary is probably the most strongly racially-mixed land in Europe. However, it is predominantly East-Baltid–Carpathid in race with Dinarid strains in the western part of the country. In parts of the Pussta region in Hungary, we find rather strong Mongolid strains.

The most striking dark-haired Czechs are East-Baltid—East-

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Alpine—Carpathid in race, with Nordid and other strains. With regard to blood groups the Czechs and the Slovaks are not particularly similar to one another. We find a higher frequency of blood type gene p in the west among the Czechs and of blood type gene r in the east among the Slovaks.

Southwestern Poland shows similar relations. However, the East-Alpine race is predominant in this area. In eastern Galicia the Carpathids predominate—with more Dinarids in the high mountain regions.

In comparison, northern Poland, Lithuania, and the bordering parts of White Russia are somewhat blonder—although also very mixed racially. These lands are thus more East-Baltid—Nordid in race. The boundary between the more blond and the more brunet is apparently rather sharply defined. This boundary follows here in an interesting way approximately the plant-geographical boundary between the marsh-forest in the north and the more open loess lands in the south.

THE RACES AND PEOPLES OF RUSSIA AND NORTHEAST EUROPE

In southwestern Russia the predominantly East-Mediterranean region is continued from the Moldau across to the Black Sea port of Odessa. In this area we find a surprisingly low frequency of blood type gene q. Around the Don river there is a region with a similar anthropological structure. Perhaps these are vestiges of the descendants of the Irano-Scythian tribes who inhabited southern Russia in ancient times.

In comparison, the population of the Ukraine proper is tall and round-headed. Likewise, there are as many blonds as brunets. The Ukraine, thus, is strongly East-Baltid—Nordid in race, but perhaps very Dinarid as well. The population of central Great Russia is much shorter in stature with coarser and rounder faces. This area is East-Baltid—East-Alpine in race, with Nordid and other strains.

Mongolid strains are only weakly present almost everywhere in European Russia. They are strongest among the Karaite Jews in the Crimea.

Toward the Volga river in eastern European Russia, the Volgid racial strains increase in proportion. In some Volga-Finnish regions the Volgids probably predominate. Here where formerly—and partly still today—countless Tatars lived, we find the beginning of a stronger Mongolid admixture.

Among the Turkic Bashkirs east of the Volga river, the Mongolid component is dominant. However, it is not as strong as it is among the Khirgiz, who live further toward Central Asia.

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In comparison, the more highly civilized Tatars in southeastern Russia—from the Crimea up to Kazan—are strongly mixed with remnants of the peoples of the Caucasus.

Northeastern Russia is predominantly East-Baltid—Volgid in race. It also has some Nordid and Mongolid strains. Occasionally some Lapp-like types are found in this region. On the White Sea and around Old Novgorod the Nordid strains increase.

In the former Baltic lands, the Estonians are *very* blond. They are ash-blond-haired and light blue-grey-eyed, and mostly tall, medium- to moderately round-headed. For the most part, the Estonians are East Baltid—Nordid in race—the former more in the east and the latter more in the west of the country. There are some weak—and certainly very ancient—Mongolid traits. These comprise: slanted and flat position of the eyes, coarse hair form, thick and dense skin, a higher frequency of blood type gene q (on the average about 18 per cent) than *all* surrounding regions, and a surprisingly low frequency of blood type gene p.

The Latvians resemble the Estonians in anthropological structure. However, they are somewhat more round-headed and also somewhat darker in pigmentation. The Latvians show some Dinarid and more East-Mediterranean strains. The latter are concentrated in a remarkable manner in western Courland. Very light, clear blue—rarely the East-Baltic gray-white-blue—eyes are characteristic of surprisingly many Livland Latvians, but less so of the Courland Latvians.

In Finland around the turn of the century, the coastal population was in many regions linguistically still purely Swedish. In comparison, the interior was (as always) purely Finnish in language. *Racially,* the two nationalities were—as so often—somewhat less distinct. Furthermore, the different East-Baltid subraces are prominent among the Finns. These are the Tavastids in the west and the Savolaxids in the east of Finland. The border between these two subraces was up until recently rather sharply defined.

SUMMARY

The values of anthropological traits, such as: pigmentation, stature, cranial height, cephalic index, and blood type gene frequently vary in their geographical distribution throughout Europe. Correlations among these trait values are also found, resulting in anthropologically distinct regions within the European continent. On this basis, Europe can be divided into four distinct quadrants.

These quadrants comprise: (1) a "Germanic" northwest

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(characterized by blond pigmentation, rather tall stature, long and low skulls, and a low frequency of blood type B); (2) a "Romanic" southwest (characterized by brunet pigmentation, shorter stature, low skulls—but variable breadth-length relations, and also a low frequency of blood type B); (3) a Balkan southeast (characterized by brunet pigmentation, variable stature, high skulls—but variable breadth-length relations, and a moderately higher frequency of blood type B); and (4) a "Slavo-Finnic" northeast (characterized by variable pigmentation and stature, high skulls and moderately round skulls, and a high frequency of blood type B).

The White or Europid primary race is divided into a number of distinct races and subraces. These are defined on the basis of combinations of anthropological traits, such as: body form, facial form, nasal form, pigmentation (hair color, eye color, and skin color), cranial form (breadth-length, height-length, and height-breadth indices), stature, and blood type gene frequency. The races of Europe derived in this manner comprise: the Palaeo-Atlantid, the Nordid (with North-Atlantid, Faelish, and Scando-Nordid subraces), the Taurid (with Dinarid, Armenid, and Mtebid subraces), the Carpathid, the Berid, the West-Mediterranean, the East-Mediterranean, the Volgid, the East-Baltid, the East-Alpine, the West-Alpine, and the Scando-Lappid.

Each of the above races or subraces is generally predominant in a specific region of Europe. Ancient and modern migrations, however, have spread many of these races outside of their original homeland. Consequently, each European nation or people is characterized by its own unique anthropological structure—i.e., frequency distribution of the various races and subraces. These structures were briefly outlined and described for the different nations and peoples of Europe.

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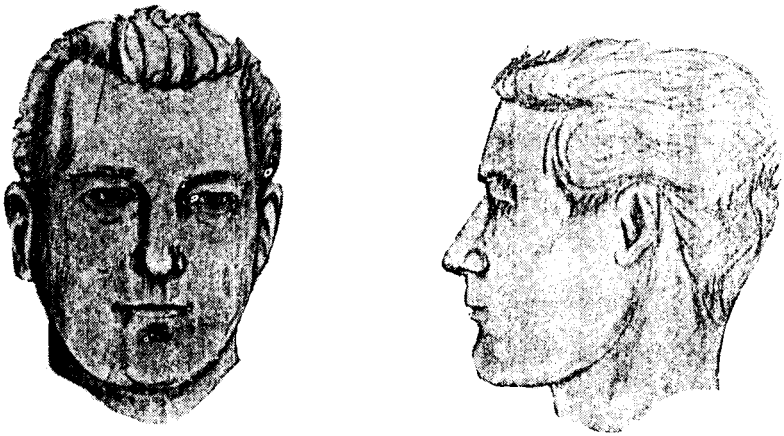

Figure 1: Scando-Nordid racial type.

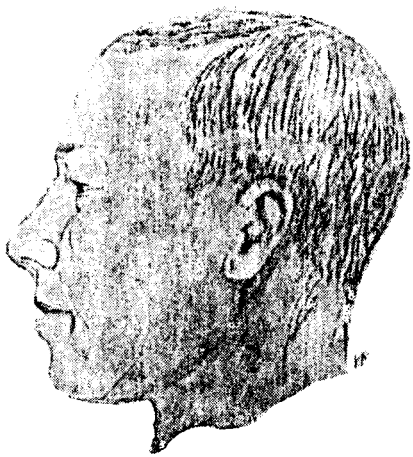

Figure 2: Faelish racial type.

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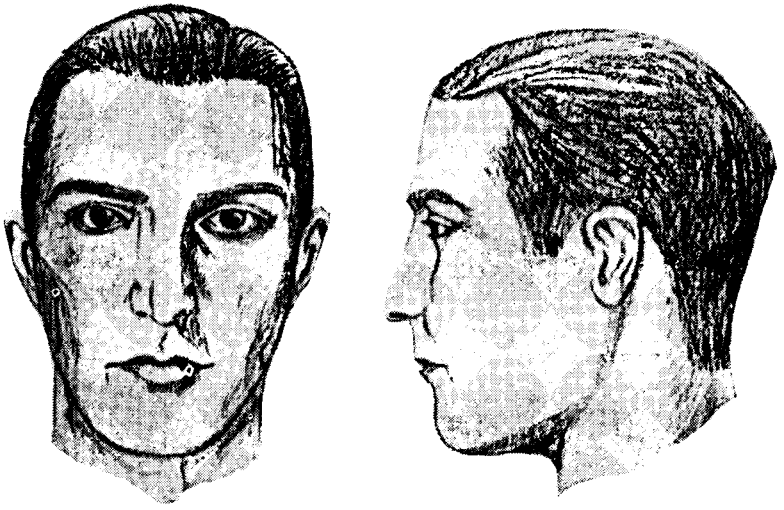

Figure 3: West-Mediterranean racial type.

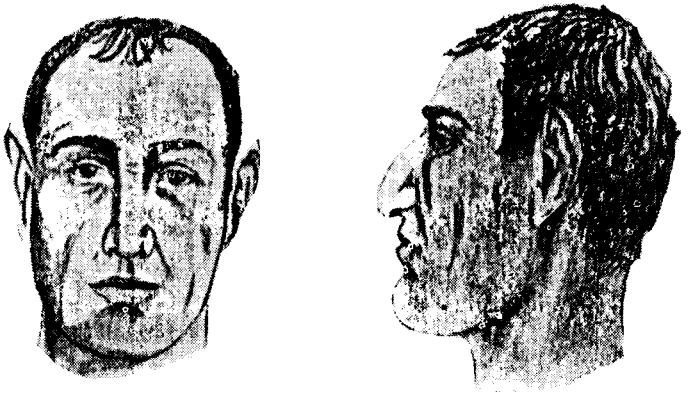

Figure 4: Dinarid racial type.

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Figure 5: East Baltid racial type.

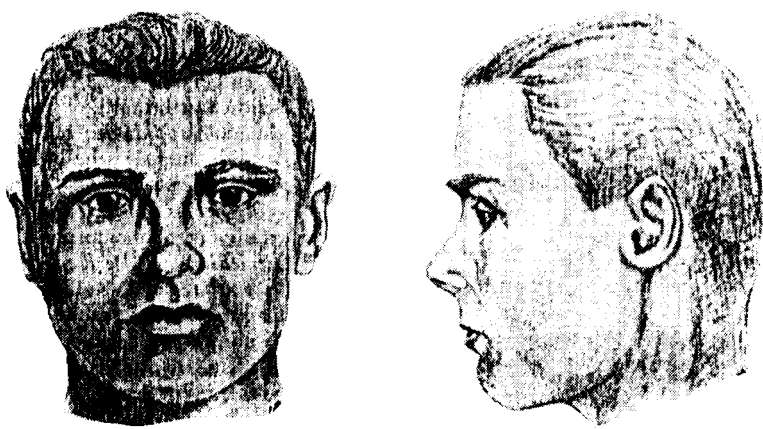

Figure 6: East Alpine racial type.

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Figure 7: Scando-Lappid racial type.

Figure 8: East Mediterranean racial type.

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Figure 9: Armenid racial type.

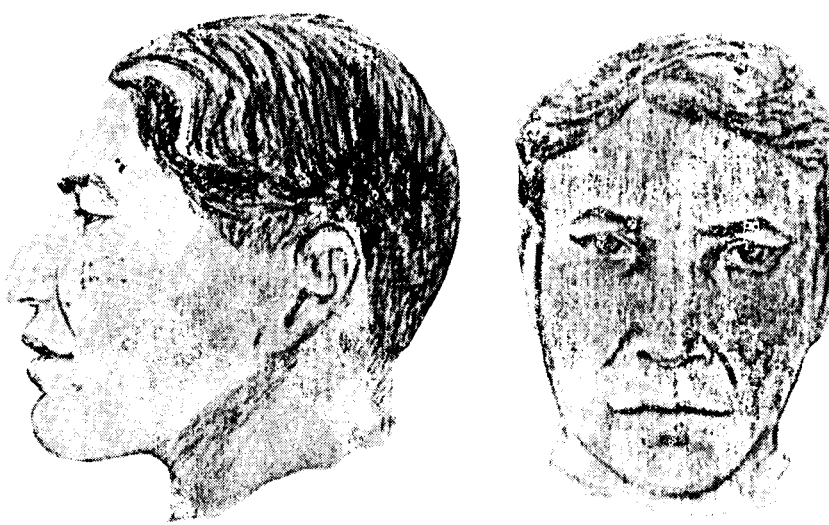

Figure 10: Arabid racial type.

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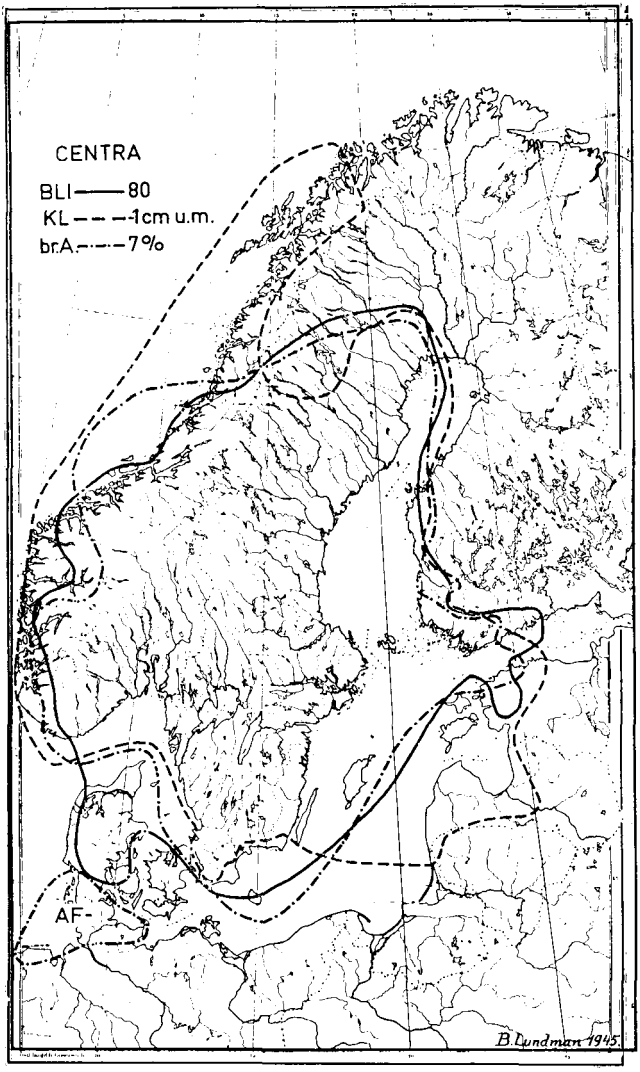

Map 3: Nuclear area of the Scando-Nordic race (Lundman, 1946).

(The lines on the map enclose the nuclear area of this race, apart from some small enclaves: Cephalic Index or Breadth-Length Index (B.L.I.) of the head on the average below 80, stature at most one cm. below the Swedish-Norwegian mean, and at most 7 per cent brown eyes.)

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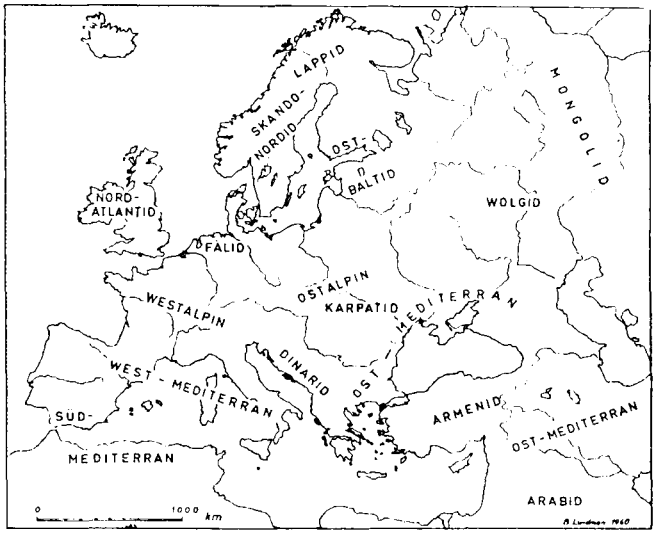
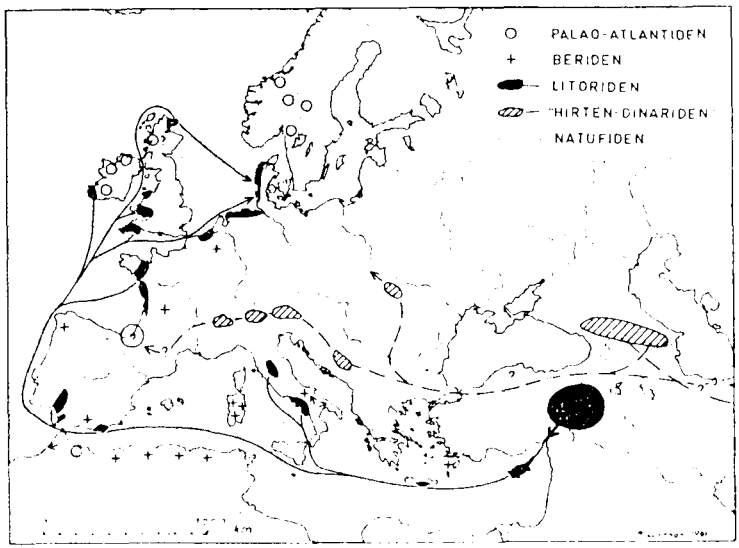


Map 1: The geographical distribution of the races of Europe (Lundman, 1960).



Map 2: Early migrations of the races of Europe (Lundman, 1957). (Natufids = Prae-South Mediterranids).

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A Biogenetic Paradigm of Western Civilization

By NATHANIEL WEYL

During the past two thousand years, Western man moved from the oecumenical world order of Rome to the fragmented manorial system of the Dark Ages, then experienced a recrudescence of specialized, articulated, technologically advanced, urban and imperial societies which far surpassed Rome in each and all of these respects.

Can we extract from this historic process certain coherent biogentic relationships of a dynamic nature between intelligence, fertility and civilization?

Subject to the qualification that certain forces are peculiar to each civilization and stand outside the general paradigm (for example, lead poisoning of the Roman élite and sacerdotal celibacy in Catholic Europe), I believe that we can.

In the past, eugenicists have, I believe, approached the entire problem of the relationship between reproduction and intelligence in terms of an oversimplified model. The most important variable which they have either underestimated or ignored is assortative mating for intelligence—the tendency of bright people to choose bright spouses, and stupid people to choose stupid ones.

The importance of this force in advanced societies can scarcely be overestimated. Jensen calculates that assortative mating has more than doubled the number of people in the U.S. with I.Q.s over 130, caused a sixfold increase in the number above 145, and multiplied by twenty the number above 160.[1]

If we can assume that Nobel Laureates in science roughly correspond to the population group with I.Q.s of 160 and over, elimination of all assortative mating for brain would virtually wipe out all the first-class scientific minds of the Western civilization area. For those with merely enough intelligence to understand and apply the scientific work of others and to function well as professionals, businessmen, generals and Presidents, the mortality rate would be only a bit over 50 per cent.*

[1] Arthur R. Jensen, *Genetics and Education*, New York, 1973, p. 108.

* The American electorate is regularly informed of such weighty matters as the dietary habits, athletic talents and musical taste of its Presidents, but is told less about their intelligence. Of the recent crop, John F. Kennedy had a reported I.Q. in the low 140s and Vice-President Spiro Agnew one in the mid-130s. Catharine M. Cox's classic study of early genius (*Genetic Studies of Genius*, Vol. II, *The Early Mental Traits of Three Hundred Geniuses*, Stanford 1926) revealed — to nobody's astonishment—that the earlier Presidents were, on the whole, considerably brighter.

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If random mate selection could be imposed on the United States and Western Europe, a society would evolve in a few generations with minimal creativity and innovation, one perhaps best adapted to competent peasant-type farming.

The correlation between the I.Q.s of husbands and wives in the United States is about 0.60. Of the scores of characteristics investigated in Tharp's classic 1963 study of assortative mating, the only ones that correlated higher than I.Q. were age and amount of schooling.[2] (Of course, discrete factors such as nationality, race and religious affiliation could not be subjected to this sort of correlation analysis.)

Assortative mating for intelligence cannot improve the mental resources of a population. It merely increases I.Q. range, variability and standard deviation without altering the arithmetic mean. If people choose spouses with similar I.Q.s, you will get more highly intelligent children and also more grossly stupid ones. This trend can be hypothesized as socially desirable if the productive contribution of a few geniuses compensates for the social burden of supporting a comparable number of subnormal and moronic individuals. The history of civilization suggests that this hypothesis has been abundantly proved.

Trends in differential class reproduction and progeny survival are not generally parallel to those in assortative mating for intelligence. The degree of assortative mating varies with I.Q., a plausible assumption being that it is greatest at the high-I.Q. levels. It also varies in relation to such factors as time, the type of society involved, the degree of complexity of social and technological organization, and the size of the *deme,* that is to say, the breeding community from which people choose spouses. The sociology of assortative mating has not even begun to be worked out. Yet this is one of the most fruitful remaining fields for original and significant research in the social sciences.

With these qualifications, we hypothesize that assortative mating for intelligence tends to increase in scope and efficiency* as society moves from primitive *demes,* such as the homogeneous village or peasant community, toward very complex ones, such as the megalopoli of high civilizations. During this long period of civilizational ascent, a continuing increase in assortative mating for brain can be posited. This is not the case, however, in regard

[2] R. G. Sharp, "Psychological Patterning in Marriage," *Psychological Bulletin,* Vol. 60, 1963, pp. 97-117.

* By scope, I mean extent, the proportion of people selecting spouses for intelligence similarity; by intensity, I mean the reciprocal of the average I.Q. difference between such assortative couples divided by the mean I.Q. difference for all members of the *deme.*

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to the fertility of the intelligent compared to that of the population at large. Here, the tendency is for the reproductive advantage of the élite elements to slacken as one moves from landed to urban societies. In the imperial, megalopolitan societies, the demographic growth of the upper and educated classes, not only abates, but may decline absolutely. In short, the society is breeding itself out of brains. This process, however, is slow and for a long time remains imperceptible because of forces operating in the contrary direction.

First, since the society is completely articulated and technologically sophisticated, the demand for intelligent people at the top expands. Talent-searching, specialized education and a free circulation of élites (bringing able people of humble origin into the leadership cadres and extruding incompetents of artistocratic origin from it) become important.

Second, the megalopolis tends to break down conventional breeding barriers and there is an enormous increase in mate selection for intelligence and for cognate psychic qualities. This has a multiplier effect on the supply of highly intelligent and highly creative people.

Urbanization and empire, however, tend to bring about an unchecked expansion of bureaucracy and state power which throttle free enterprise. Egalitarianism supplants individualism as the dominant ideological attitude. These forces cause social, political, cultural and economic decline. The talent search abates. The bureaucracy becomes status-bound rather than merit-oriented. The impulse toward assortative mating for mental ability is weakened.

THE CASE OF IMPERIAL ROME

All this is visible in the case of Imperial Rome.

A significant decline in the population of the Empire may have occurred under Trajan (imp. 98-117) and certainly became a visible force for civilizational disintegration during the third century.

But the patrician families and the intellectuals had begun to breed themselves out of existence earlier and did so faster. Of 400 families of Senators in 65 A.D., half were extinct 31 years later.[3] From this and other evidence, a modern demographer has

[3] Tenney Frank, "Race Mixture in the Roman Empire," *American Historical Review*. Vol. 21. No. 4. 1916, pp. 698-708.

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concluded that the birth rate of the upper classes was only about half their death rate.[4]

The effects of this reproductive calamity were for a while masked by the fact that Rome drew scientists, artists, professionals, teachers and administrators from Greece, Asia Minor and Alexandria, both as slaves and as free immigrants. These newcomers were rapidly absorbed into the governing and intellectual classes.

Why did the Roman upper classes and intellectuals fail to maintain their numbers? There are many possible reasons. The most important cause was probably lead poisoning, which causes sterility. This affected primarily the upper classes and the intelligentsia because of the ways they prepared their food and drink.[5]

Lead poisoning aside, there is a general rule that rural and warrior societies tend to regard large retinues of children as desirable, whereas sophisticated urban societies tend to take the opposite view. The intelligentsia and upper classes of Rome could practice moderately effective contraception and abortion because they had the services of Greek doctors who had studied at established medical centers, whereas the masses either had no physicians or relied on itinerant quacks whose birth-control remedies were magical and useless.[6]

Metropolitan societies tend to be money-oriented. Hence, the Galton effect. Able and ambitious men try to marry money. But money is concentrated in infertile strains, where the parental fortune did not have to be minutely subdivided. Thus, these lines tend to die out.[7] The specific ways in which this process works itself out and its quantitative significance depend on such institutions as primogeniture (present in England, but absent in Rome), social security systems, and the presence or absence of high income and inheritance taxes.

Finally, the breeding community expands greatly with urbanization. It becomes much more of an ethnic and class melting pot than it was in simpler societies. Does this lead to increased sterility? In an important recent paper, Bresler suggests that it does. Studying the 1960-61 pregnancies of healthy Caucasian women with at least one prior live birth in Providence Lying-in

[4] T. H. Hollingsworth, *Historical Demography,* Ithaca, 1969, pp. 253-254.

[5] S. Colum Gilfillan, "Roman Culture and Dysgenic Lead Poisoning," THE MANKIND QUARTERLY, Vol. 5, No. 3, January-March 1965, pp. 131-148.

[6] John Scarborough, *Roman Medicine,* Ithaca, 1969, pp. 101-102.

[7] Hugh M. Last, "Letter to N. H. Baynes," *Journal of Roman Studies,* 1947, pp. 152-156. Also Francis Galton, *Hereditary Genius,* London, 1869, pp. 178-179.

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Hospital, he found that fetal loss increased cumulatively 2.5 per cent to 3.0 per cent "with each additional country of birth of the great-grandparental generation" and with the physical distance between the birthplaces of the parents.[8]

THE MIDDLE AGES

From a simplistic eugenic standpoint, the Dark and Middle Ages would seem *prima facie* to have been a Darwinian paradise. The strongest and shrewdest clawed their way to power, could choose as wives the healthiest, brightest, prettiest, most fertile and most able women, and could repeat this choice generation after generation, thus continually improving their breed. Almost incessant famine and the ravages of endemic and epidemic disease harassed the masses, but took a lower toll from the upper classes. Wars had a more complex impact. As a rule, the serfs were relieved of all military obligations and the fighting was done by the knights and the yeomanry. Therefore, military casualties bore down most heavily on the more valuable groups in society. The brunt of deaths from war-borne epidemics and famines, however, fell upon the poor.

Let us conservatively conjecture that the fertility-survival advantage of the aristocracy over the masses was a mere 10 per cent and that this applied on average from 800 to 1800 A.D., or for forty generations. Under these assumptions, the average knightly or baronial family would have ended the period with about 67 times as many living descendants as the average peasant family.*

This would suggest that the Middle Ages was a period during which European man made slow but impressive biogenetic progress toward his present far from contemptible levels of ability and intelligence.† And to a certain extent this is true. But as

[8] Jack B. Bresler, "Outcrossings in Caucasians and Fetal Loss," in Jack B. Bresler (Editor), *Genetics and Society*, Reading, Massachusetts, 1973, pp. 200-213.

* This suggests that those who claim aristocratic or royal descent may not be asserting a pedigree as exclusive as it sounds. It also serves to explain such apparent anomalies as the fact that there were no less than 30,130 Americans named Chamberlain among 152,757,455 persons on 1964 U.S. social security rolls. Could that many really descend from holders of this high and prestigious medieval office? Yet, they could, because chamberlains no doubt outbred peasants.

† Since Scotland has never been a conquered country its stocks have interbred naturally with the result that the proportion of nobles to peasants is considerably higher there than elsewhere. This is markedly true in comparison with England. A great number matriculate their arms in Scotland, whereas in England the emphasis is on grants of arms to newly-hatched nobles.

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usual, there were powerful forces working in the opposite direction.

The first limitation is that, prior to the Renaissance, biological selection must have been more for shrewdness and what used to be called native wit than for creative intelligence of the highest order. This followed from the comparatively primitive conditions of society in which there was little demand for the highest type of creativity and in which the prizes of life went to the sharp-witted, the charismatic, the strong and the practical.

An even more severe restriction was the institution of clerical celibacy. Those who wished to become scholars were attracted preferentially to the monastic life. This gave them security, peace, order and libraries. The condition enjoined on them was that they remain chaste.

This rule was not generally honored. During most of the Middle Ages, the clergy were of two kinds. The higher clergy came mainly from the aristocrats and, as a rule, openly had concubines, many of them also from the aristocracy. The lower clergy derived from the peasants and were mostly celibate. Hence, the dysgenic effect of sacerdotal celibacy was mitigated; and its negative biogenetic impact was primarily on intellectually able elements arising from the lower classes.

When it reacted to the Reformation, however, the Church attempted to impose the rule of celibacy generally on the entire clergy: with enormously baneful effect.

Over the long period, clerical celibacy prevented a considerable part of the creative élite of Europe from reproducing or, where it did reproduce, from making adequate provisions for the survival of its children.[9]

The third limitation is that the breeding community was for most Europeans the village, a small, homogeneous social unit, in which opportunities for assortative mating for intelligence were minimal. In the towns, guild membership, class and occupation further restricted the size and heterogeneity of the community from which brides could be chosen. The nobility was subject to limitations of lineage, dowry and dynastic ambition, but these were less onerous and less strictly enforced. We find from the pedigrees of noble families in England and Scotland that they married widely. Thus, mate selection among the aristocracy remained eugenic. Among all classes, the infrequency and hazardous nature of travel limited the extent of assortative mating for mental ability.

[9] Francis Galton, *op. cit.*, pp. 411-412.

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In Europe, between the breakdown of the Roman Empire in the West and the Industrial Revolution, reproduction was uniformly high and the main check on population growth was high mortality. This vastly favored the rich and the educated.

As the Middle Ages waned, the disintegration of traditional breeding barriers meant enlarged opportunities for mate selection and greater ability to choose intelligent wives. Sacerdotal celibacy had served as a painless gas chamber for much of the intellect of Europe. The Reformation destroyed its power for evil in the northern and western European countries which became Protestant, but amplified its effect in those lands which remained Catholic. With the later rise of science and scepticism, the Catholic Church no longer attracted the European intelligentsia and the infertility of its priesthood ceased to be of much importance to society.

The brief triumph of liberal doctrines in politics, government and economics made individual ability more important than lineage and inherited status as a measure of worth. This created an ideal ambience for assortative mating of the best.

By the beginning of the twentieth century, concerned students of population noted that the fertility of the educated, the intelligent and the successful was lagging behind that of the masses. This was occurring at a time when advances in medicine and public health were narrowing the gap between the death rates of the two social groups.

For a long time, it was assumed that the infertility of the highly educated was largely an economic matter, that they chose small families because their low salaries and their need for education required that course. In recent decades, there has been a spectacular rise in the salary levels of the intellectuals and of the highly educated. This has not caused any corresponding increase in the size of their families. Last year, I made a study of the 14,000 or so members of American Mensa, the high-I.Q. society. I found that the lifetime fertility of the average Mensa couple (that is to say, Mensa member and spouse) was 1.6 children. This was 27 per cent below the national average. It was not enough to provide zero population growth. Even assuming null-mortality, the Mensa population would shrink by 60 per cent in two generations.[10]

If we look at some of the other factors which affected the Roman élite, we see interesting parallels and differences between third century Rome and twentieth century America.

[10] Nathaniel Weyl, "An Analysis of the 1972 Mensa Membership," *Mensa Research Journal*, Vol. 4, No. 2, July 1974, pp. 42-47.

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In both systems, there is a wide gap between the frequency and sophistication of the contraceptive and abortive techniques of the classes and the masses. However, in contemporary America, that gap is closing.[11]

Punitive income and inheritance taxes and cradle-to-grave social security have probably made the Galtonian effect largely irrelevant to the contemporary Western civilization area.

Involuntary sterility, caused by intermarriage between different ethnic and national strains, may operate to significantly diminish fertility.[12] If so, this will have much more impact on the creative minority than on the masses. The skewed class composition of would-be adoptive parents suggests that forces for involuntary sterility operate disproportionately against the highly educated.

As in Rome, the effect of the infertility of the capable has been masked temporarily by other developments. Improvements in education and promotion, provision of magnificent research facilities, the breakdown of class and race barriers to education and leadership, and the brain-drain imposed on less fortunate countries—all these have caused a continuing recruitment of men and women of outstanding ability.

Simultaneously, assortative mating for intelligence has largely replaced fertility as the main means of providing the United States with a sufficiently large corps of brilliant people to maintain the ferment of creation, invention and discovery.

The prospect, however, is that the efficacy of assortative mating for intelligence will decline because of mounting ideological and institutional pressures imposed by the dominant egalitarian ideology and the Establishment. There is already evidence of this. Seventy years ago, William James could boast that "we alumni and alumnae of the colleges are the only permanent presence that corresponds to the aristocracy of other countries."[13]

The American college population today cannot by the wildest stretch of imagination be equated with an aristocracy of any sort. Its selectivity has been largely destroyed by the open university, by the assault on intelligence testing, by the demand for "relevant" education and by the imposition by government of

[11] Charles F. Westoff, "The Modernization of U.S. Contraceptive Practice," *Family Planning Perspectives*, Vol. 4, No. 3, July 1972, p. 12. Nathaniel Weyl, "Population Control and the Anti-Eugenic Ideology," THE MANKIND QUARTERLY, Vol. 14, No. 2, October-December 1973, pp. 73-74.

[12] Jack B. Bresler, *op. cit.*, pp. 200-213.

[13] William James, "Address to the Association of American Alumnae," Meeting at Radcliffe, 7th November, 1907.

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racial and sexual quotas on both student bodies and faculties.

Thus, dysgenic reproduction and the impeding of assortative mating operate in unison to bring progressive intellectual impoverishment to the United States and Western Europe. In the communist world, similar processes are occurring, but on a monstrously magnified scale. In the West, there is a shortfall in the fertility of the creative élites. In the Soviet and Chinese communist worlds, these élites were hunted down and exterminated in the genocidal and aristocidal purges characteristic of the revolutionary phases of communist power. In the West, assortative mating is being eroded by such measures as debauching higher education through the forced injection of incompetents on racial grounds. In the communist world, the régimes intervene to fling the bright and the stupid into juxtaposition. In the Chinese case, the state directly encourages marriages between intellectuals and peasants.

Thus, the egalitarian ideology involves the use of state action to take measures which should arrest and reverse man's evolutionary progress in genetic terms and which may serve to bring into existence future generations so mediocre and spiritless that they will serve as pliant instruments of the gargantuan state.

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Some Further Reflections Upon Race and Racism

By H. W. J. EDWARDS

Some good may, I believe, be achieved by a layman's further reflections upon race and racism in so scientific and erudite a periodical as THE MANKIND QUARTERLY.[1]

It was with moderate satisfaction that the editor of *Yr Haul*, the organ of the Church of England in Wales, decided to review my first article and I gathered that the editor of *Christian Order*, a Catholic monthly, was thinking of performing a similar task. Moreover, the University of Cincinnati asked me for a reprint for its psychological department. So far I have heard no adverse criticism save for pursed lips and a curious statement by one of my friends that even if what I wrote was right, I ought not to write it. The Rev. Tregelles Williams, who is in charge of religious broadcasting in Wales, wrote: "I read your article with interest. You certainly succeed in making your point and many will have much to say in reply. Race is much the same as sex; it always gives most trouble when too much attention is paid to it." I thank the cleric for his diplomatic answer; but I believe that he dare not write or speak on this matter too freely. While I remained in hospital, a friend lent me a batch of periodicals all of which are called *The Friend,* the weekly organ of the Quakers (the Society of Friends). I should have thought its pages would reflect the traditional friendliness and charitable character of that small but influential denomination. I found, however, in a copious correspondence under the heading "Friends and Politics" many letters bearing upon the so-called race problem. Bearing well in mind that the motto of *The Friend* used to be *In Essentials Unity, in Non-Essentials Liberty: in All Things Charity* (a quotation from St Augustine), I was not

[1] I write what I call a sequel at the suggestion of the Editor of THE MANKIND QUARTERLY but readers may pardon any declension in my work since I am forced to write within a Welsh hospital, the authorities of which, having seen my first article, think it well that I should continue—perhaps as a form of occupational therapy—which may be good for those who of late found themselves "blacked" by the Establishment which tends towards the Left.

In my first article I stated that the word barbarian has as its root the Latin *barba,* a beard. Although I was so taught in school by a classics master (who should have known better), the etymology is from the Greek *barbaros* used to describe those who could not speak Greek. It was later used by the Romans to mean, as I wrote, those who lived outside the imperium. The mistake in no way impairs my argument.

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surprised to find that the motto is now left out, if I may judge from this correspondence.

In the issue of 10th March 1972 a Quaker named Leslie Rampton wrote a letter of temperate tone which pointed to certain difficulties in establishing a " raceless " society. The letter reminded me of Pascal's famous *Penseé*: " When a man tries to act the angel, he acts the brute." The author, if a so-called " progressive," at least wanted a reconnaissance before too rapid an advance. Rampton wrote:

> Recently one has become alarmed at the tendency of Friends, as heard in one's own Meeting and as read in the columns of *The Friend*, to become mixed up with politics. Friends, like everyone else, should be completely free as individuals, to take up whatever standpoint to which their conscience brings them as far as politics are concerned. I submit that they are not free to involve the Religious Society of Friends collectively in any one stream of political thought. By politics I do not mean party politics. My fears are rather on the score of race relations, and here may I make a plea? Will Friends try very carefully to distinguish between the welfare of the ordinary person of whatever race, colour or creed (which is a religious concern) and the ambitions for power and wealth of African politicians (which is a political matter).
>
> Time and again our peace witness is compromised in our anxiety to remove the white man from office; this is followed by the dictatorship of men like Nkrumah and Obote, and finally the overthrow of these men by the military power. Do Friends really prefer a series of military dictatorship in Africa—the miseries of Biafra, the Congo, Ghana, etc.—to the present regimes in Rhodesia and South Africa? Are they concerned that British Imperialism in Tanzania has been replaced by Chinese communist economic domination? Do they believe that the individual Bengali is better off under Indian, Pakistan and Bangladesh than he was under the British Raj?
>
> Will Friends please pause from their thoughtless rush down what seems an idealistic path and consider (as is their duty as Christians) what effect their political attitudes are having on human beings? If Jesus were incarnate as a black man in Southern Africa today, he would go about doing good. He would heal the sick, including the son of the Boer police captain. When shown a South African coin he would say: " Render unto Vorster those things which are Vorster's and unto God those things which are God's." He would dine with a South African Inland Revenue official. He would refuse to be the Messiah of the African National Congress and that body, infuriated by his rejection of the rôle of resistance leader, would deliver him up to Vorster for execution. No doubt that unwilling Boer would wash his hands of the affair in true Pontius Pilate fashion.
>
> Our social witness must stem from our religious experience. To reverse this process is to put the second commandment before the first and turn us into humanists. Humanists are very worthy people and I sometimes feel that some Friends would be more at home in their ranks than in our Society. If our social concern leads us, as it should, to concern for all humanity suffering under discrimination, why do we not hear more about Serbian domination of Croats, Russian discrimination against Estonians, Ukrainians, etc. (not to mention Jews!) and, perhaps, worst of all, the persecution of highly religious Tibetan

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Buddhists by Chinese communist atheists. The impression given is that our concern is reserved for black skinned humans suffering under white, right-wing tyranny only. This surely cannot be so. It is certainly very wrong if it is.

He was, however, attacked by several writers with a ferocity which seemed to me quite inordinate and out of place even in *The Friend* which has disposed of its old motto. But let me illustrate by quoting in full one of the letters by a certain Marion Glean of Paris who is of very mixed race—Mongoloid, Negroid and Caucasoid:

I am absolutely shocked at the letter of Leslie Rampton. . . .

I note that, although you censor some articles, you publish articles which are fascist, racist and colonialist—and masquerading under the blasphemy of using Jesus as a support for the rape of our countries, the fascism of Vorster and the rank theft of African lands.

I hope you will publish this as well.

No doubt if Jesus had been a Jew in Germany, He would have accepted in collusion with the Nazis the establishment of concentration camps.

As a black [*sic*] Friend whose father fought for the independence of my country against colonial rule; as a West Indian Friend who has suffered from the massacre of the Caribs, the slave trade, colonialism and indentured labour—all part of your European expansionism and white supremacy; as a Trinidadian whose people have known the humiliation and the degradation under the British Raj, the semi-colonialism of China and the oppression of Africa, including the sale of her people as common cattle, I demand to know what is the stand of the Society of Friends at present on all of this.

Leslie Rampton may have published a private letter. I wish a public explanation from Friends' committees and the Meeting for Sufferings[2] as to how this squares with our testimonies and the service of Friends now dead.

I wish to know from Friends' Race Relations Committee what is being done to eradicate white racism from the British [*sic*] Society of Friends.

To take Jesus, the God of the oppressed, to make Him the supporter of the oppressor is something I do not intend to be a party to, and a fraud I intend to expose.

To use Christianity, as Leslie Rampton suggests it should be used, to keep Africans quietly in their place, is no testimony to peace; it is a declaration of war against us.

One of us is out of place in the Society of Friends—he or I—and I wish to know which one.

That kind of letter produces some reaction. It is intended to produce one, even among the more passive readers. But of that later on. Tu quoque is not a good argument; but it is salutary in the face of that kind of letter.

Rampton replied:

I very much regret that Marion Glean (March 24th) should feel that she and I could not join in meeting for worship together. She, her

[2] A Quaker committee formed in Oliver Cromwell's time to aid Quaker captives.

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family and fellows have suffered from the greed for power and wealth of white politicians. I am concerned that she and millions like her should not suffer similarly under black politicians. I am concerned about millions of ordinary people. I dislike politicians whether from left, right or centre, for to a greater or lesser extent they all exploit ordinary folk for their own ends. I therefore will not enter a political slanging match. What I bitterly regret is that politically-minded Friends have so warped and damaged our *religious* Society that Marion Glean no longer feels able to worship with Leslie Rampton. "Love thy enemy and pray for them that persecute you."

Unless anyone suppose that the Glean letter is exceptional the following is from an editorial in *The Friend* of 15th February 1974: "We can expect more extremism, more half-truths, more selfishness, more unreason. Who knows, for instance, what livestock will appear from the flat stone vacated by Mr [Enoch] Powell."

I take the issue of 9th June 1972 of the (Catholic) *Universe* and read on the front page:

PRIESTS DIE IN REVENGE KILLING

At least 12 African priests are believed to be among the 50,000 people reported slaughtered by government (Negro) troops in Burundi, the former Belgian African colony, in a savage and indiscriminate reprisal for an attempted rebellion. Reports say government troops lost their head in efforts to put down a rebellion among the Hutu people—85 per cent of the population of a largely Catholic country.

There are two half columns concerning this. They contain a paragraph that the Tutsi tribe which has been the subject of attack by the Hutu is better educated and that some of its members hold important posts. Then, in their turn, they massacred the Hutu (killing in particular the educated elements of this more backward people). It also relates that Pope Paul had sent his representative, Mgr. Kada, "to bring advice, comfort and help and to strengthen brotherhood among *the ethnic groups of the nation*" (my italics).*

A piece of news such as this does not seem to bother people very much. Even the extraordinary affair of the war in Nigeria when the Ibo tribe was decimated worried only a few. A long list could be made of the massacres and "fascism," the rebellions and the oppression among "the ethnic groups" of what are so very badly styled "nations." (The state does not confer nationality; the matter stands the other way about.) My late brother-in-law, a Quaker, told me that when he was in Kenya he saw a troop of lorries filled with Kikuyu suspects during the Mau Mau atrocities awaiting escort. Round a bend in the road came half-naked Masai warriors—the escort. This might serve as a reminder that ethnic groups are so radically different in a given

* The exact details of this event may need investigation. But my point is that warfare or killings are played down by the "integrationists."

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African " nation " that only the conventionally minded progressives will persist in asserting that such a " nation " has real existence. And then we may remind ourselves of the way in which Katanga attempted to separate itself—as the reflection of a given tribe—from yet another " Congo." The progressives cheered as a United Nations army led by an Irishman was sent to put an end to this internal rebellion. Even the Welsh Nationalist president, Gwynfor Evans, gave his support to the United Nations action. But Katanga contained perhaps the most settled and prosperous of people, within what was and is a synthetic " nation " created by the abandonment of a colony by white " oppressors."

So much for a mere sample of tu quoque. It seems necessary to tackle this matter of slavery as if " white " men (European Caucasoids) alone engaged in it and as if it were some invention of theirs. I have in several places considered the " myth " which by what Newman called the illative sense we all tend to accept and then to expound. There is a " myth "—a quasi-factual account—of the " white " man as the originator and maintainer of slavery. The main trouble, so I find, is that this myth is accepted by those who after a little reflection realise it is untrue as so much that is quasi-factual is untrue. Worse, it is all the more untrue for its being partly true.

I was an adolescent when my classics master,[3] who worshipped at the shrine of Athens, told my form that the Athenian democracy was one of free men who had their slaves—from anywhere. I learned that a man could become a slave, e.g. the hymn writer Newton, of Olney, who, well before his conversion to a very calvinistic Christianity, became the slave of a large negress. As I am of Quaker stock myself I became very interested in the problem of slavery, a problem which has long exercised Quakers, many of whom worked in the United States for the abolition of slavery. I learned that slavery was a most ancient institution to be found almost anywhere on the globe. The Great Wall of China and other great artifacts of the ancient world were monuments to slavery. The patriarchs of the Bible had their bondservants. St Paul wrote a letter to Philemon beseeching that Onesimus, a slave who had run away from Philemon, be received back with Christian charity. I learned that Africans were slave owners and slave traders—the Hausa were great slave traders—and that the Ethiopian empire was a slave empire. (A mob-raiser such as this Marion Glean might bear well in mind that when the genuine Fascists conquered Ethiopia, one of their first acts was to free the slaves of an Ethiopian aristocracy which still exists to our own time.) Here and there, in such

[3] A native of Cardigan who looked like a patrician Roman.

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countries, probably in some region difficult of access, live peoples who have no slaves and who are not enslaved. But exactly what is a slave? One definition I heard was that a slave was someone without property. When Belloc wrote the *Servile State* (and since then we have had Burnham's *Managerial Revolution*) we have had what people confidently told us would never happen: a great number of people in these isles who lack real property and who are, as many admit, "faceless." Someone wrote a satirical song about such people all living in little boxes while all their children dressed just the same.

It is a blunder to suppose that a slave is badly treated qua slave. In ancient times he might be someone like Aesop or he might be enslaved as a member of a conquered people. Caradog, who fought so bravely against the Romans, was taken into slavery even if, as fable tells, his bearing was such that his captors returned to him his freedom. The Left-Wing of our time still talks of the "workers" in chains; but the Russian (allegedly Marxist) system has created a new serf class which may fare much worse than the slaves on a southern American cotton plantation. That excellent Tory, Wilberforce, who was M.P. for Hull, did right in working for the abolition of slavery; but once again we are presented with Pascal's *Pensée*. For example, when slave ships left the Slave Coast they advanced into a ring of Royal Navy gun-boats. The captains of those slave ships ordered that all the captives should be "freed" by throwing them overboard in their chains. Again, when slavery was abolished in the U.S.A. former slaves had nowhere to go and many of them resorted to robbery in full accordance with Tom Brown's group of murderers and robbers.

There exists, moreover, a distinction between slave-owning and slave trading. Perhaps some starry-eyed progressive would listen with especial attention to these words of Abraham Lincoln: "I have no prejudice against the Southern people. They are just what we would be in their situation. If all earthly power were given me, I should not know what to do as to the existing institution of slavery." I am not, of course, defending that institution. I am attacking the immemorial commercial enterprise of the slave trade. In passing it will be noticed that in that very "slanted" and popular novel, *Uncle Tom's Cabin,* Eva, the slave-owner, is a most generous and kindly woman of the South, while Simon Legree is a Yankee slave-trader. Indeed I believe that the slave-traders of that place and time were Yankees. This, of course, is not to cast a general shadow upon the Yankees, some of whom I have long respected. Indeed, I do not propose that anyone should cast down the walled cities of Kano and Sokoto because the Hausa of that part of Nigeria sold slaves.

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About the same time that Hawkins started the slave trade across the Atlantic, Negroes were by no means the only slaves. Among the first slaves in the U.S.A. (as the colonies thereabouts were to be called) were transported "Whites," who would otherwise have faced the gallows. I read in W. H. Lecky's *History of England in the 18th Century* that there was "a scandalous system of decoying young boys from Aberdeen and selling them as slaves to planters in Virginia."[4] In addition there were those known as Redemptionists who offered themselves as slaves for a certain term of years in exchange for a free passage across the Atlantic. I notice that someone like Marion Glean characteristically has nothing to say about the manner in which Australia was colonised largely by transported men and women, or about the accidental genocide of certain aboriginals such as the Tasmanians. In the *Passing of the Great Race* by Madison Grant one reads of the inroads of smallpox among the Amerinds so that in many places they were "but a broken remnant of their former numbers." I have long wondered why progressives have tried to exhibit themselves as having made a corner in a concern for Negroes and negroids but seem never to have heard of Red Indians since their childhood. It is reasonable, then, to come to the conclusion that people like Marion Glean are adepts at special pleading even if they have disarrayed their data.

But, as I indicated above, this kind of letter is intended to produce a reaction. My first reaction was one of numbness. I recall a similar state of numbness when two brave Englishmen and an even braver Englishwoman visited a social occasion in Edinburgh at which were Irish, Welsh and Breton guests of the Scots. One of these English folk declared: "We are fully prepared to concede. . . ." I listened to the rest with but half an ear until it seemed as if the Englishman had finished. As what some call a Green Tory (a Welsh Green Tory who venerates the Scottish Tory, Fletcher of Saltoun) I could not accurately be said to reflect either the mind or the mood of the young Irish and Welsh Nationalists who looked to me for an answer. My only answer was: "I bear witness to your moral courage in coming to this Celtic festival and speaking as you have done. But you must understand: England concedes nothing." They were taken aback. They had at least supposed that England was in a position to concede something to Scotland.

Now I am no Anglophobe. On the contrary. Anglophobia seems to me to be rather stupid, and it is high time someone wrote in praise of the English—especially those "silent people of England" who abhor demonstrations and whose political

[4] W. H. Lecky, *History of England in the 18th Century*, Vol. II, Chapter V.

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attitude is reminiscent of Cobbett. If the story I have told seems to be anti-English, I am sorry. I retail it here only in order to record the same sense of numbness and stupefaction that halted my mind and stopped my tongue upon reading the dangerous if hysterical outburst from this Marion Glean. Read her letter again. Notice the sheer emotiveness of it, the employment of loaded words. Her letter is not so much a letter as a printed record of a noisy demonstration replete with slogans and put on a tape recorder to the accompaniment of Biff, Bang, Wallop.

By contrast I record my visit some years ago to Cardiff where two Dominicans chaired by a Benedictine (the Moderator) pursued a scholastic disputation in which the terms of speech were first defined. Any departure from the strictures of that disputation would be pointed out by the Moderator, who as a Benedictine had Pax as his motto, and the offender would have to begin again. The mental discipline was a tour de force. The construction of a counter-syllogism, distinguishing in one premise while conceding the other—that kind of disputation—lies outside Marion Glean's mental universe and outside that of enormous numbers of people who, I suspect, invent "questions of the hour" and discover "problems" and join in Cold War demonstrations. Might not such "questions" be the subjects of a formal scholastic disputation? If so, the metaphysical Scots would shine. The Welsh and Irish would do well also. But as the late Stanley Baldwin said to a cheering English audience: "We English do not pretend to be logical."

The English work by means of subtle and satisfactory associations in order to achieve a sure social fabric. They are right providing the English are ruled by Englishmen.[5]

In this respect I recall hearing the Rt. Hon. Enoch Powell, a

[5] Perhaps G. K. Chesterton made this very clear in his fantasy, *The Flying Inn*, wherein Captain Dalroy, the Irish radical hero, says to Mr Humphrey Pump, an old fashioned Tory innkeeper: "Your enemies say you're stupid; and you boast of being illogical—the only thing you do which is stupid. As if anybody made an Empire or anything else by saying that two and two make five! But this is true about you. You English are supremely an artistic people; and therefore you go by associations. You won't have one thing without the other. As you can't imagine a village without a squire and parson, or a college without port and old oak, you get the reputation of being conservative people. But it's because you're sensitive you won't part with things. This aesthetic way ye have has only two disadvantages. The first is . . . when you have Lord Ivywood, an Englishman who hasn't got an English mind, it would be better for you a thousand times if you lived under the paper constitutions of Condorcet and Sieyes. The second is that you come across an island in the Atlantic which will not accept your pretty picture then you will probably decide to give nothing." Since I learned my patriotism from Gilbert Chesterton, it ill-becomes me to write ill of any English patriot; and I am persuaded that there are still many millions of English patriots.

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Welshman of the *diaspora*, utter some cold and curt words on the B.B.C. radio based upon the accuracy of his predictions concerning recent immigration figures. I was then writing an article entitled "The Mind of Enoch Powell," which was later published by *The Irish Press*, and I suggested that sooner or later some English commentator would say that the trouble with Mr Powell was that he was too logical. I finished my article. Five minutes or so later Mr Quintin Hogg, now once again Lord Hailsham, came on the radio and accused Mr Powell of being too logical. I felt myself forced to add this as a postscript even at the risk of seeming to repeat what I have written above.

The real English live to a very great extent by custom which, while not law, has the force of law and seems to interpret a law. All would be tolerably well were they to rediscover the great value of custom and insist upon its observance. Coleridge, one of England's wisest political philosophers, showed that the early nineteenth century cry, "Give us back our rights," had as its operative word "back." Loud today is the cry for civil rights; but few are those who discern that civil rights depend upon the given *civitas*, so that civil rights in one *civitas* may differ from those in another. Indeed, if I am not mistaken, a document such as Magna Carta re-stated the custom of an Englishman's being tried by his peers. This is an axiom largely forgotten or put at nought. I have in mind the real class structure of England, a structure which has nothing to do with "income brackets" or "the working class."

Just before the Second World War that gallant Englishman, Sir Arnold Wilson, declared that one ploughman was worth ten city clerks—a reminder that Coleridge said against the Benthamites: "Men should be weighed rather than counted." In this respect I dare to say that the English would be very much better off were they to give a greater weight to common rather than to statute law—apart, that is, from a few statutes which state what had always been understood. One looks at an obvious example in the conventional one-year guarantee for goods which, were no guarantee accepted, would be looked at from the point of view of common law a year and a half after their worth had been assessed.

Then, having as a reporter attended many magistrates' courts, I believe that justice would be better done were certain crimes considered by men and women of the same social class. There are different hierarchies of moral values to be here discerned. Again, when a Welsh jury refused to convict Saunders Lewis, Dr D. J. Williams and the Rev. L. Valentine for a technical act of arson at Penyberth in Llyn, it was wrong to send them to London to be tried by a jury of Cockneys who

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would not understand what the background was—would not have grasped that large numbers of Welshmen regarded that the land on which the government was building an aerodrome was felt to be sacred. If one takes up the Liber Albus of the City of London, one finds that medieval Englishmen established the principle of judgment by peers, including judgment by those of the " half-tongue " of aliens.

It is this dichotomy now prevailing which gives a sound reason for the manner in which so many people living under English rule—the English in particular—think and speak of the government as " they." A study of, say, Dod's *Parliamentary Companion* or some other reference book of the Parliament at Westminster, shows that an extraordinary proportion of the M.P.s are lawyers. The party political lines are possibly of little account in comparison with this fact. And the lawyers are masters of statute law.

This reflection leads me to oppose myself to the Marxist or the liberal view of classes within a nation. The class which goes to make up a real nation cannot be measured in their terms or of the terms of anyone who regards positive law as the product of numbers. It defies such cheap analysis. A Welsh small farmer (with about 50 acres) is said to be of the *gwerin* class—the backbone of Wales, say some. An intelligent and good Englishman may prize such a class but will consider it as an extension of the English yeomanry which he rightly respects. But the real *gwerin* (and even some Welshmen have erred herein) is a class of aristocratic pedigree, a consequence, no doubt, of the Welsh law of what amounts to gavelkind, a law which distributed property, a law flatly opposed to that of (English) primogeniture. It is from the *gwerin* class that Wales finds so many bards who faithful to the strict rules governing, say, an *awdl,* and who apply themselves to the task of producing in their classical verse what is called *cynghannedd*, an orderly sequence of consonantal assonances. If we are within the atmosphere of this class we are a thousand miles away from the atmosphere of the philosophic liberals. And it is not so far wrong to say that the real capital of Wales is where the Royal and National Eisteddfod of Wales is held from year to year. That so many of this class vote for the Liberal or even the Labour Party is irrelevant because party politics are misleading. There is a very conservative streak in Welsh Liberals who vote Liberal because of attachment to the near-past. It is not quite so paradoxical. It may be said that the *gwerin* through its hold upon the Welsh language and its retention of Welsh custom has done very much to conserve Welsh nationhood, when the Welsh gentry were becoming anglicised.

A certain Mr Spring, typical of rather too many Englishmen

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of his time (*circa* 1860) and ours, wrote: "Wales is a conquered country but the natives do not appear to understand this." Alas, despite the rise of Welsh nationalism since the thirties of this century, only too many Welsh think as if Wales were a conquered country. But I believe we see here how so many conclude that state-enacted law—the Act of 1536 which "incorporated" Wales into England—is more powerful, more authoritative than the developed legacies of a cohesive society, the historic nation. Indeed, despite the Act of 1536 which called for the "extirpation" of Welsh, Morgan and Salesbury were soon producing a quasi-official Welsh-language Bible. Today the National Eisteddfod is a "command performance." Despite or because of "extremists" Wales has several schools (mainly in English speaking parts) in which all subjects were taught through the medium of Welsh. Nowadays much of the Act of 1536 has been practically abandoned even if what is done is by grace and favour. (There seems to be a very great hatred of repealing an Act or part of an Act.)

Some thirty-five years ago I made a distinction between what I then called Tory and Whig imperialism which bears upon such a conquest by England of any country. Perhaps I may briefly refer to it here. By Tory imperialism I mean the adventurous men, often of aristocratic stock, who went out to conquer lands and rule over them like Brooke of Sarawak. Kipling very rightly paid them very great respect. But they were cumbered about by Whig imperialism as represented by such a body as the East India Company. The Whig imperialist was in it for the money rather than to build bridges and administer justice and command armies. I use the word Whig since Whiggism was essentially the politics of merchants and bankers and "moguls"—the men Cobbett instinctively abhorred. I believed that Aristotle observed what Coleridge stated that the shopkeeper is the least conservative of any element in society. But because of a certain confusion people hold radically different views upon the English (*sic*) Empire. Those who perceive what I call Tory imperialism naturally defend the Empire. Those who see how the plutocratic imperialists exploited peoples in the Empire do well to attack the Empire. It remains that the virtual disappearance of the English Empire has very gravely impaired the lot of millions of Africans and Asiatics.

England's abandonment of large areas of the world left peoples in varying states of lawlessness where demagogues might flourish. The Dutch could point to the same consequence. Most serious of all was the disappearance of even the shadow of a *civitas* while movements engaged in "civil rights" appeared. The civil rights movement in the Six Counties of Ulster has no

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prescriptive force. Miss Bernadette Devlin and her followers assume a *summa* of universally valid civil rights possibly because they have confused civil with natural rights, the latter depending upon the *jus naturale,* the natural law (as opposed, of course, to the law of nature). It is perhaps a paradox of our times (within the order of Western Man) that, while there are very loud cries for civil rights, there are equally loud cries for the abolition of natural rights, for example, that the old shall be put to death, that unborn children shall be put to death, and that there shall be an insubordination of ends by which pleasure, the proximate end of the sexual act, is turned into the final end.

The cry " one man, one vote " is not a natural right. It may be a civil right in a polity where the Constitution provides for it. A probably highly popular government might provide for two votes to each citizen so that not only his place within the land may be admitted but that his vocation may also be admitted. That American genius, Calhoun, disposed of the cry " one man, one vote," and gave another answer in his theory of the concurrent voice whereby the weight of a minority might be adequately reflected. Disraeli sagaciously observed that certain English politicians had introduced a " sentimental note into their foreign policy." They assumed that the English Constitution was being taken as a " model farm." By a " model farm " Disraeli undoubtedly mean that the liberal democracy as it had developed in the nineteenth century in England should be copied indiscriminately, though that liberal democracy had flaws in it which he exposed.

I believe that the most serious flaw was that the nineteenth century democracy in England had at its best some tradition behind it, a tradition which theorists ignored. What had *grown* was conceived of as something which had been *constructed*—and therefore something which could be copied.

The English Constitution, strictly a monarchy aided and advised by privy councillors, and the three estates of the realm (lords spiritual, lords temporal and the knights of the shires and the burgesses of the towns), is theoretically in being.[6] Practically speaking, the Constitution is dead. Practically speaking, the English Constitution is based on ad hoc blocs of which two really matter. There may well be truth in Belloc's contention that in reality the so-called two-party system is a one-party system, for, were there a two-party system, that is, with two parties radically opposed to each other, there would be the constant risk of revolution and, of course, repeal and restoration as if Draco and

[6] I write here only of the temporalty. There is also the spiritualty represented by the two houses of Convocation.

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Solon were alternatively in power. Only at General Elections do the candidates and their supporters talk as if their opponents are evilly disposed or very stupid.

This may appear a long digression. It is not. The application of the "model farm" principle, the insistence upon certain *a priori* conceived "civil rights by the manufacturers of constitutions for congeries of "peoples" who live in regions vacated by the English Empire[7] has already shown its worthlessness and indeed its perils. Certain Africans assert, after a while, that they do not at heart find the liberal democracy to the taste of the African tribes they represent. And here and there the liberal democracy has been transformed either into a Jacobin democratism (*vide* the General Will) or a Soviet-type People's Democracy. Sometimes a dictator of military type takes over. It is, we may believe, stupid to endow a mere land tract and its populace with an *a priori* conceived instrument of government. It is to assume that the land and several peoples in it suddenly became a nation. It is to assume that the very concept of nationhood is universal (Vladimir Soloviev, the Orthodox Russian theologian who studied Western Europe—he became a Byzantine Catholic—stated that the concept of "nation" was found only within Western Europe and among those who had migrated from it).

The classic example of the blunder was to be found a few years ago in the supposed show-piece called Nigeria. Here, the liberal democrat and the social democrat believed "the model farm" principle had worked. They took no notice of Hamitic Fulani, negroid Hausa (often with marked Hamitic features) and contending negro tribes such as Yoruba and Ibo. They ignored the Magian culture of the north. They ignored the sense of "colour" felt by the Fulani, a copper-skinned cattle-droving people who once conquered the land and still felt they must keep aloof as far as possible from Negroes. Caucasoids did not invent what is so badly called "the colour bar," a term beloved of Establishment men and their hacks. Of course the newspapers must mention, even in small type on a little noticed page, a bloody revolution, a massacre caused by some religious fanatic, coups and tribal wars. Of course the civil war in Pakistan with its international involvements made front page news. But no one, it seemed, cared to mention that there were racial differences between West and East Pakistanis—that Pakistan is a state

[7] When I write "the English Empire," following the example of the nineteenth century Marquis of Salisbury, I must add that it was made with the very great help from Irish, Welsh and Scots, especially the last. The martial prowess of these peoples and the engineering flair of the Scots gives some ground for calling it the British Empire.

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founded upon a religion regardless of such differences. While I have this in mind, I believe I ought to protest at the manner in which people like Marion Glean have a habit of placing Portugal in the same category as Rhodesia and the Republic of South Africa.[8] Many are the fairly intelligent people who are astonished when I tell them that Portugal overseas pursued a policy of racial integration which I for one disliked but which needs to be advertised as much as possible in order to keep the record clear.[8]

I seem somehow to be left with the words "freedom" and "liberty." I find that the words go with that wailing song, "We Shall Overcome." I have frequently expressed my disgust to my fellow Welshmen who sing it on behalf of Wales, a nation that was never conquered except by propaganda. I have to tell many of these compatriots of mine who work for the same end for which I work that their radicalism and submission to alien concepts of liberty in the abstract imbued with a mood found among negroes in the U.S.A. is erroneous. In the name of *Liberté* the Jacobins destroyed the last vestiges of Breton autonomy and went on to destroy the last vestiges of Frisian autonomy.

It remains French libertarian dogma that, to quote a former Minister of Education: "For the sake of French unity, the Breton tongue must be destroyed." This is what happens when we have an actualisation of "the rights of man." Gwennallt, a Welsh Socialist of sorts and a Nationalist, said in his lecture on Welsh Nationalism at Abergavenny in 1949 that Welsh radicals and Jacobins prated of "the rights of man" but never considered the rights of Welshmen. I have, I must confess, occasionally toyed with the notion that were Scotland to recover its Auld Alliance with France (it has theoretically remained), the Scots might bring effectual pressure to bear upon the French in this respect.

All such considerations have to do, however remotely, with race. I hardly need to elaborate. But I have at my elbow a matter which refers so directly to race that I cannot pass it by. In January 1972 on B.B.C. 2 there appeared a very important feature called "The Noble Savage." It showed some Amerinds in Brazil whose fate appears to be most uncertain. Certain men

[8] The Portuguese apologist says that Portugal's policy arises from "uniformities established by Lusitanian experience and experimentation." It is for Portugal "a concept, a sociological concept of Luotropical culture and social order." I have often debated this with my good friend, Sr. Cascas, the Portuguese consul in Cardiff who has made one or two TV appearances in order to defend Portugal against those who suppose that Portugal's policy on this score is the same as South Africa's.

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who knew these Amerinds declared that unless these Amerinds were " kept aloof " (*sic*) from white men they would be destroyed by white men's civilisation. But were anyone to suggest that a policy of apartheid—for that is what being kept aloof means—is right on the banks of the Amazon and also right on the banks of the Zambezi or some other African river, he would be execrated as a racist or segregationist.

But for once even the B.B.C. had to concede the importance of race, in spite of its official policy of being horrified when an African tribe is allowed and encouraged to live as an African tribe. The virtual refusal as a rule to admit that a given race has characteristics that cause it to differ from another has added to the world's confusion. Moreover, clever indoctrination by selected members of African and Asiatic peoples has led to their rousing their own people to hatred of " colonialism " which hatred is badly called " nationalism " by some semantic trick. Somehow the sentimentalists contrive to have it both ways. Disraeli's words upon sentimentalism in foreign policy are now most applicable.

A POSTSCRIPT

A reader will have noticed that I have more than once quoted G. K. Chesterton. That I regard his writings with increasing respect and that since his death in 1936 I find more and more people coming to look at his apparently superficial or jocular works with a careful glance is to emphasise that I am in no way antagonistic, as same may think, to the English. He was the Englishman *à l'outrance.* His Napoleon of Notting Hill makes an impression upon me still, notably in the opening chapter where a supercilious civil servant named Barker tells the ex-president of Nicaragua (one of the last free countries in the fantasy) that he does not catch a wild horse. Barker has been prating of the integration of all the talents.

The ex-president answers: " Precisely, and there ends your absorption of the talents. That is what I complain of your cosmopolitanism. When you say you want all peoples to unite, you really mean that you want all peoples to unite to learn the tricks of your people. . . . You say your civilisation will include all the talents. Will it? Do you mean to say that at the moment when the Eskimo has learnt to vote for a county council, you will have learnt to spear a walrus? "

The most arrogant and subtle of imperialisms is that of the Leftist or Progressive who in his heart believes that he and his kind are engaged in training inferior peoples to the standard of Western Man.

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Customs, Beliefs and Magical Rites of the Nicobarese

By B. K. CHATTERJEE AND ARABINDA DATTA GUPTA

The Nicobar islands comprise a group of 20 islands in the Bay of Bengal. The main islands are Car Nicobar (*Pu*), Chowra (*Saneinae*), Teressa (*Tarasa*), Nankauri (*Mut*), Kondul (*Chub-long*), Pulo Milo (*Long-te-kun*) and Great Nicobar.

The people of these islands have only slightly distinct physical, cultural and linguistic features. But these small differences become very marked when the Nicobarese of the northern group are compared with those of the central group, and again with the southern ones. Despite their differences in detail, the Nicobarese have some fundamental traits in common, and one of these is their magico-religious beliefs and practices.

The Car Nicobarese are the most enlightened of these people. Although the majority are Christian they retain a strong belief in the supernatural and its various influences on human life and its activities. The belief is so deeply rooted and indigenous in their nature and so suited to their temperament that no superior religion and culture can impose any effective influence on them and replace it. Such beliefs and multifarious magical practices are, therefore, very clearly evident in the life of the non-Christian inhabitants of the Nicobars.

The Andaman and Nicobar Islands Census of 1961 gave the total population as 14,563. The people are largely Mongoloid in appearance. The Nicobarese inter-marry freely while they move from island to island in quest of food and such items as pottery vessels. Clothing is scanty and a loin cloth usually preferred. There are organised village communities, varying in size from two to 50 huts. Most villages have a meeting house in a public place and there is a special hut in which women give birth. There are specific places for mortuary and burial ground purposes. The dwelling huts are usually beehive in shape. They are raised on wooden piles, five to seven feet from the ground and are entered by a notched-pole ladder. The hut consists of one room with a boarded floor and mat, and the roof is thatched with grass or palm leaves.

The Nicobarese use coconut shells as water vessels; sometimes more than 20 are carried on a pole over the shoulder, ten in front and ten behind. The fibre of the coconut is worked into neat brushes. The Nicobarese make neat cane baskets, while pottery is the monopoly of one island, Chowra, where the women

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prepare very nicely finished cooking pots. The pottery wheel, however, is unknown to them.

Basically, the occupations of the Nicobarese are trade, hunting and fishing. Agriculture is not well developed, yet cultivation of coconut and other fruit trees is widely organised. Evidently the Nicobarese are good sailors and they use either broad dugout or narrow outrigger canoes. Both spears and traps are used from time to time in fishing. Some of the fishing spears consist of several barbed spikes fixed into a bamboo shaft. Pigs, dugongs, turtles, sharks and crocodiles are killed with spears for food. Bows and arrows are rarely used in hunting, although cross-bows are found in some parts of the islands.

The Nicobarese are pure animists. To them the world is full of spirits, good or evil. If a person is sick or depressed it is taken for granted that he or she is the victim of an evil spirit, and a *menluana,* or witchdoctor, is called in to track down his or her ghost and drive him away. To assist the *menluana* help is sought from agencies such as strong and swift birds—the sea eagle, birds of the night including owls, and cockerels—as well as snakes and fish. Representations of these are carved in wood and hung up in the huts. They are kept there permanently, the idea being that prevention is better than cure. Since it is not possible to keep the witchdoctor always in the hut a life-size and life-like wooden figure of a witch is generally placed near the entrance to the hut to frighten ghosts away. Short human-like figures serving the same purpose are also found, together with carved and painted drawings of the sun, the stars, birds, animals, fish, European figures, aeroplanes, and even water pots, which it is believed will drive away the dreaded ghosts.

Besides these malevolent spirits the Nicobarese consider that there are some benevolent ones, too, and worship them as their guardian angels. There are magic men or witchdoctors (*tamiluona*) in the villages of every island who enjoy a very high position in the community. Detecting the cause of an evil which has invested a family or the community at large, these witchdoctors prescribe elaborate magical rites. If these prove strong, they get rid of the evil at once. The dictates and mandates of the witchdoctors are carried out unhesitatingly, out of fear of both the evil spirits and also the witchdoctors since the latter are believed to be endowed with immense power by which they are thought to be able to cause harm. Since pure animism is the religion of the people one finds that their socio-religious life is completely influenced by these animistic beliefs which lead to magical practices. The magical rites practised in different ceremonial activities in day-to-day life are carried on so frequently

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that the Nicobarese may be said to have a cult of a unique magico-religious faith.

Inside a Nicobarese house one finds a number of wooden effigies, some hanging from the roof, a few set against the wall, and the rest standing on the floor. Many of them are of human beings and the rest of birds and animals, such as eagles, dogs, turtles, fish, snakes and so on. They also include natural phenomena, such as comets, stars, rainbows, the sun, and objects such as boats and knives. Sometimes these images and objects are jumbled together and decorated strangely with leaves of coconut and banana, small green coconuts and phials filled with coconut *todi* (fermented coconut milk). Pictures of different objects and what they are used for are painted in vermillion and other colours on a board. They include culture objects such as aeroplanes, looking glasses, umbrellas, torches, teapots, cups, chairs, table, toilet articles and hunting firearms. Collectively these are known as *hentas* and *hentakoi,* or *inte qui,* as the Nicobarese call the scare-devils.

In a house the scare-devil is regarded as the idol of a human being. It is made of wood and painted and most have one hand raised. Some squat in cross-legged pose while others are in a standing position. In the house of the village chief the idol is a representation of an heroic ancestor, such as the great-grandfather of the present occupant of the house. The figure holds a *doa* (knife) in one hand because the family say he could kill any animal with only a knife. A dog carved in wood sits by this figure.

Normally these figures wear a hat, carved in wood. They are adorned with ornaments of beads, silver coins, coconut leaves as headdresses, necklaces, amulets, mirrors, whistles and other objects. The average height of these figures is two to three feet but they can be as tall as five feet. Human figure carvings found on Kondul do not have legs. Leaves are suspended from a girdle on the figures. An interesting item found on Kondul was a coconut on which a face had been carved and painted in black and white. In some cases guardian angels are carved as human figures, with two large wings, which enable the spirit to fly. An *inte qui* for a snake bite is a human figure dressed like a European but with the face of a snake.

At the main gate of a house on Kondul is placed the image of an eagle (*male-esa*) with wings. Other birds with wings and large beaks which are said to be kingfishers are found in the same house. The occupants believe that these birds protect the inmates from danger. These bird figures are supposed to keep watch on the spirits of the ancestors of the house so that they may not run

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away. The people worship figures of sharks (*ma-e*) before they go fishing in the belief that they will not be attacked. To call down the spirits of the fish they very often worship figures of the edible fish. Some turtles are also propitiated with the same object in view. Back from the hunt the figures are worshipped again.

If the hunters return empty handed pigs or chickens are sacrificed before these figures as atonement. Dogs carved out of wood are worshipped as powerful spirits for searching out evil spirits. There are some complicated figures which are not easy to understand, such as a rainbow in the form of a semi-circular wooden structure painted with vermillion and black and white lines on which birds are placed. These are meant for healing a man who becomes sick in the jungle, the birds searching out the spirit in danger and relieving it of its ailments. If the sick man does not turn up, the magician prepares a wooden figure of a dead man and places it in a coffin. He mutters magic words, touches the figure, and the spirit is thought to enter into the wooden figure, relieving the man of his illness.

In Hinkut, a village on Nankauri, there is a figure consisting of a "rainbow" with comets on two sides, represented by winged human personages with the lower part of the body tapered and elongated, and a two-winged sun and a ladder attached to the back. This is a device used to restore the spirit of a person falling sick in the jungle. The ladder is said to be used by the witchdoctor so that he may climb it and find the malicious spirit causing harm to the one who is sick. Similarly, a "rainbow" figure of a boat is meant to protect a person in a canoe from disaster.

The Nicobarese also make models of outrigger canoes and decorate them. Some of these canoes are placed in the sea and into them the witchdoctors place devils they have captured. When such canoes float towards other villages the people become alarmed because they think that the evil spirit on board may cause harm, and measures are taken to push the canoe out to sea again. In addition to copies of boats, they are also represented symbolically by pieces of wood cut into the shape of boats into which are placed small busts of men. Such devices made of soft wood are found in an open space and are meant for communal devil-scaring.

Communal scare-devils are to be found at the burial ground on Chowra and two more can be seen near the guest house on the island. Each of the devices takes the form of a horizontal plank on which are placed *tridachna* shells on broken pieces of coconut shells, coconuts and an incense-burning pot (*dhunuchi*). On a vertical plank are placed three carved faces, the eyes of which

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are made of pieces of conches and shells. These glisten like silver. One of the faces is shaped like a crescent moon. Three ornately carved posts, two at front and one at the rear, each bear carvings of faces. The devices are 8 ft. high and 3 ft. wide and coconut leaves are hung from the horizontal plank.

A scare-devil concept is found on Teressa. It is a board, similar to the scare-devils described above, from which hang coconut leaves, leaf amulets and a crown. On the post at the rear is a rainbow, while figures of a man and a woman stand on the board. A kind of scare-devil idea on Chowra has three crooked sticks representing serpents and a central stick with a carved human head. Sticks in the form of a cross representing knives are stuck on the serpents. Hanging from the three sticks are green coconuts, bananas and yams. They are sprinkled with blood. It is believed that when the snakes bite, the "stick" knives will cut the devil.

The green coconut is a regular offering to the scare-devil and is supposed to make sure that the villagers remain safe and sound. A coconut leaf stem containing betel, meat and lard of pigs and fowls is sometimes stuck on the coconut. Normally these offerings (*taichway*) are changed twice a day. In the case of the communal scare-devil on Chowra an offering of a pig's nose, leg, tail and lard wrapped in a banana leaf is made. Pigs, especially, and fowls are frequently sacrificed for the propititation of the spirits, as well as for different magical practices for which their lard, meat and blood are required. The meat and other items are left in the house for as long as there is sickness there. Sometimes model huts are made in which the spirits can stay.

It is evident that the Nicobarese have devised various kinds of scare-devils in order to appease good spirits so that they remain kind and helpful to them and to assist them in driving away the evil spirits.

Scare-devils are devised to cure a diseased person. For example, a child with convulsions is placed under a bird image (*kanu*). The belief is that the bird, having been propitiated, brings back the spirit of the child. The image is decorated with green coconut leaves. Prayers are uttered and offerings made until the child recovers. To cure consumptive diseases the device is in the form of an image of a shark on which there are three boats, in one of which there is a man and a bird. The blood of a fowl or pig is sprinkled on the device. The patient remains with the scare-devil outside the house.

In the seaside village of El Panam on Car Nicobar there is a birth house (*chuk kamiyo*) which is the communal labour room for an expectant mother. The woman's husband lives with her

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for two months before and two months after the delivery. The woman stays inside the hut all the time and her clothes are washed by the husband. For a month before and for ten months after the child's birth the husband is not allowed to kill any animal or bird, do heavy work, ride a bicycle, play, or walk bareheaded in the sun. The Nicobarese believe that this will stop the infant from having headaches. During labour the husband groans in sympathy with the wife in the belief that her sufferings will be reduced. This practice is called *couvade*. The magician is regularly consulted, places medicine on the woman's stomach and chants songs to drive away the devil. A woman from another village cuts the umbilical cord. When she goes to bury the placenta two men stand before her and wave a piece of wood like a broomstick. Small models of a bow, canoe and spear are carried with the baby to signify if it is male. The stick will be wrapped in coconut leaves if the baby is male. If the baby is female, only the bark of the stick is wrapped up.

There is a death house (*chuk kuppa*) at El Panam to which people are moved when they feel death is near. The decision to move there is made by the person himself. In Panam Si people are buried with their belongings and a hollow log is placed upright near the head. The spirit of the dead is believed to haunt these places and people are afraid to visit them. People say that the spirit is dressed in white and is seated on a stone. On Chowra the body is dug up four days after burial and placed in one half of a canoe in the communal burial ground (*sannire kuppa*) near the shore. The people believe that the spirit of the dead person may return to the land of its origin by means of the canoe. The other half of the canoe is left for use by the dead person's wife or husband when they die. Pots and other precious belongings of the deceased are placed or suspended in the canoe. Both the gravediggers and those who carry the corpse are old men because it is believed the spirits of the dead follow the carriers who are expected to die within a short time. Only the close relatives of the deceased lament at the burial, and then only from a distance. The corpse is decorated with silver two-anna pieces and blood is sprinkled on the body.

On Teressa, skulls are dug up from the graves and after a feast they are placed in a canoe-shaped hollow log or coffin inside the house. On Kondul and Pulo Milo the body is buried with an indication post erected on the grave. Clothes and other belongings of the deceased are placed in the grave. Sometimes trees are planted over the grave instead of posts. A village headman's grave in the burial ground on Kondul is a hut measuring 8 ft. high, 7 ft. long and 6 ft. wide. As on Chowra and Teressa, not all

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skulls are preserved on Nankauri. During the ossuary worship ceremony the skulls of a father and son are used and these, together with other bones, are preserved in boxes made of *areca* bark.

If a woman dies at the time of delivery all the other women crop their heads in the belief that they will be similarly afflicted. In the case of an accidental death the coffin is not wrapped in cloth and no iron nails are kept near it. If a person commits suicide, or if a bad magician dies, their bodies are buried far from the shores. Mourning for the dead lasts from three to seven days and during that time there is no singing or dancing, playing or hard work; the people walk about slowly and when entering the house always carry husked coconut, a custom maintained everywhere except on Car Nicobar. A number of pigs are killed and friends and relatives assemble by invitation. Coconut oil and blood is smeared over the pigs and the livers and intestines are chopped and mixed with the blood and distributed. At midnight there are songs and dances and lamentations in which the name of the deceased is not mentioned.

One curious custom is the summoning of a magician after a death. He examines the body thoroughly and, after closing the eyes, declares that somebody has cast spells and killed the person. The culprit identified by the magician is held to be the enemy of the relatives who, in turn, make the magician cast spells on him. If the latter by chance dies accidentally, such as by drowning or by falling from a tree, the death is considered to be the result of the magician's spells.

When a girl has a first menstruation her house is considered impure and nobody takes food from it. A semi-circular shaped board (*rui*) is painted in different colours by a member of the household and decorated with coconut leaves. A number of green coconuts are offered. The girl is segregated with the board in a corner of the room which is curtained off. A lamp burns all the time while she is there and she takes simple food like bananas, coconut milk and rice. She is allowed to take a bath after three or four days and as soon as the period ends her head is shaved. At the same time pigs are killed and the meat distributed to the whole village. The girl resumes eating normal food. The *rui* may be thrown away but sometimes it is preserved. The girl is now ready for marriage.

Ancestral worship (*pisang*) is a significant feature of Nicobarese ritualistic life. Ancestors are worshipped every year and because it is an expensive ceremony it is practised only by the rich. A day is fixed near the full moon and friends and relatives are invited from different villages. There is no letter of invita-

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tion—only a rope knotted to indicate the day on which the ceremony is to take place. A pole with supporting side bars and cross bars is erected and hung with red, black and white cloth. Breadfruit, coconuts, pigs and other meat together with forks and spoons are offered to the ancestors. On Chowra, the food for the ancestors is carried to the burial canoe in the evening by the witchdoctor who calls out the dead man's name. The members of the family, and in particular the eldest son, follow the witchdoctor and watch from a distance. Apart from this rôle the witchdoctors do not take an active part in ossuary worship. On Teressa the ancestors' skulls are preserved in a canoe-like hollow log and provided with phials of *todi* and coconuts. On Nankauri the procedure is longer and more elaborate. If they think the ceremony should be extended the Nankauri men continue the celebration for a month—from one full moon to another. They dance and sing and all the members of the family make offerings of pork and fowl and their blood, together with coconut shells and *biri* leaf with betel (*pan*). The skulls are now taken from the graves, kissed and preserved in the house in boxes made of *areca* bark. The skulls are then wrapped in cloth and buried and more pigs are killed. During this ceremony a person who originally was buried in some far off place is reburied near his home. The place where the skulls are kissed and the spot where the pigs were killed is joined together by a piece of cloth. The cloth is distributed among those who carry the skulls and catch and kill the pigs. During the festival Burmese-made gongs are struck.

From the foregoing the significance of the magicians or witchdoctors in Nicobarese society is obvious. Lazy by nature the Nicobarese are unusually attached to the various devices of devil-scaring. While they treat the sick with medicines they put great obstacles in the way of organised medical care. People are unwilling to go to hospital when they are sick because they believe that the witchdoctor can smell out the evil and dispel it with his power. When the witchdoctor's charms fail him he will experiment for a while before asserting that a rival charm is superior to his. Sometimes the charm of his rival is so powerful that the witchdoctor himself falls victim to some calamity. Evidently all these are superstitious beliefs imposed upon the credulous magico-religious society of the Nicobarese and the result is that the witchdoctor class has built itself a very strong structure of supreme authority. Despite the fact that the magico-religious cult has a special rôle among the Mongoloid stock, it has been the cause of some far-reaching effects on the tribal lives of the Nicobarese as well, but at a much lower cultural level.

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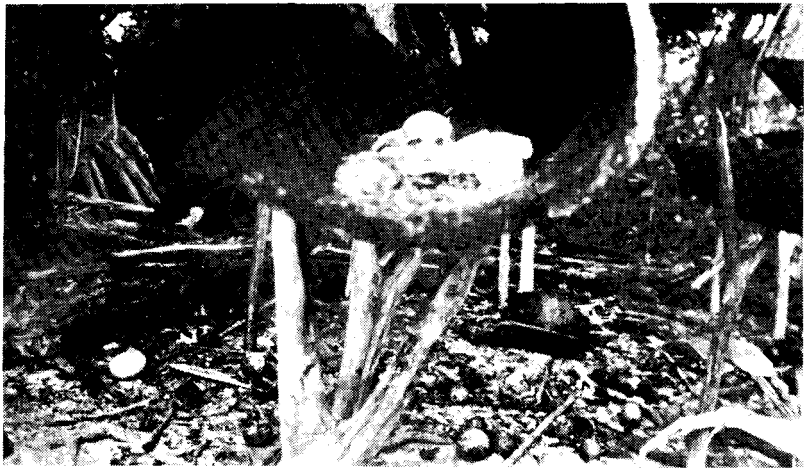
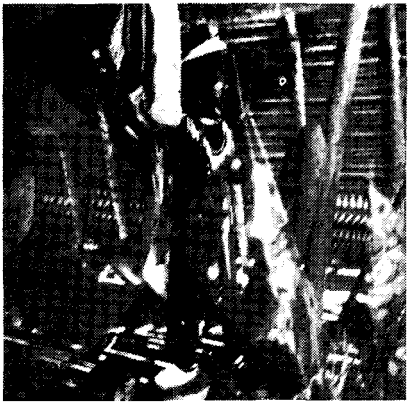


A body exposed in the communal burial ground on Chowra and (below) two Nicobarese scare-devils.



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Anthroposcopical Evaluation of Negro-White Cross-breeds

By KIAMRAN HALIL

The purpose of this paper is to highlight some of the basic criteria in the anthroposcopical evaluation[1] of Negro-White crosses of various degrees of cross-breeding; discuss their significance; and draw attention to one fundamental limitation inherent in their general application.

The writer has, for some time past, been examining the physical and behavioural traits implicit in the offspring of Negro-White crosses, i.e., the Mulatto and his variants, by making objective evaluations. This exercise was based on visual studies of phenotypes across a wide spectrum.

For an appreciable length of time, the project enveloped individuals falling within five broad categories and consisted of the empirical observation and evaluation of the offspring of:

(1) Negro-White crosses, i.e., the Mulatto (first-generation (F_1) cross);

(2) Mulatto matings in second (F_2) and successive generations;

(3) The backcross White × Mulatto, i.e., the Quadroon;

(4) The backcross White × Quadroon, i.e., the Octoroon; and

(5) The backcross White × Octoroon; White × individual with 1/16 part Negro ancestry; and White × individual with 1/32 part Negro ancestry.

This study was afterwards confined to what may for brevity be called category (5) because in so far as the more straightforward[2] range of classes depicted in (1) to (4) were concerned, it turned out to be less challenging. As was to be expected, the "exploration" beyond frontier (4) proved to be a wider challenge and relatively more interesting when it was restricted to the considerably rarer varieties in category (5), namely, to persons with 1/16,

[1] For a detailed exposé of the methods and principles of anthroposcopy, the scope of which encompasses practically all racial stocks, see R. Gayre of Gayre, *Miscellaneous Racial Studies,* Vol. I, 1943-1956, The Armorial, 1972, pp. 119-133.

[2] Consider, however, where to pigeon-hole the offspring of the backcross Negro × Quadroon which offspring, in turn, mates with, say, an Octoroon and procreates progeny.

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1/32 and 1/64 part Negro[3] ancestry respectively.

The overriding criterion has been the assessment of the physical appearance of the subject during visual scrutiny. Physical traits of various racial stocks are of course more easily contrastable anthroposcopically than any effort (barring highly developed scientific techniques, though anthroposcopical evaluation as a method of analysis is no less important than the more modern systems) to achieve the same aim by consulting books. Thus, thorough observation on one or more occasions is likely to yield a better insight into specific physical traits and behavioural patterns than is possible when acquiring knowledge of the subject's racial aspects in general form from books or articles, however indispensable it may be to resort to printed material for background information relating to different racial types and anthropometric data.

It must be readily conceded, however, that where a particular type does not exist in one's *milieu* (Eskimos or Pygmies, to give but two examples with which this paper is not concerned) inevitably there arises the need to rely on relevant literature. Granted that a certain amount of working knowledge is possessed by the investigator as regards Negroid hybrids in general and those in category (5) in particular (who fall within the purview of the present analysis), there are many category (5) elements in circulation in urban regions of the United Kingdom for appropriate visual study but it must be stated that even on a proportional basis their numbers are certainly not all that plentiful as they are in the United States.

It need hardly be stressed that it is not being suggested here that one should abandon all pre-occupation and embark on a large-scale hunt for a collection or constellation of individuals with a view to making them objects of investigation. What is really advocated is to leave matters to chance encounters, unless the inquiry is conducted in fulfilment of some explicit purpose.

Depending on the nature of one's objectives (and subject to what will be said in a moment), the contact need not be formal at all. In fact, a *tête-à-tête* would seem to be entirely out of the question if regard is to be had to the unco-operative attitudes of some racial elements in certain parts of the world when attempts by physical anthropologists, in their quest for metrical physical

[3] As is well known, in the United States the offspring between Europeans and Negroes are classified socially, and in many areas legally, as Negroes whatever the proportions of their contributing genes: see K. F. Dyer, *The Biology of Racial Integration,* Scientechnica (Publishers) Ltd., 1974, p. 6; and J. R. Baker, *Race,* Oxford University Press, 1974, p. 230. In Louisiana, however, a law promulgated in 1970 had classed an individual having 1/32 Negro blood as a white person: see A. Scheinfeld, *Heredity in Humans,* Chatto and Windus, 1972, p. 242.

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traits, have been known to have been foiled. Means of visual observation may therefore assume different forms: casual conversation at a party or meeting; or discrete perception from a short distance, almost anywhere. Yet, for a more realistic survey it is definitely desirable to engage in some kind of intimate social intercourse, thereby securing the opportunity of " gauging " the subject's mental traits as well.

The university campus or the place where one works are usually fertile fields of research. Similarly, casual acquaintanceship beyond these pastures, namely, in the social strata of society would offer more extensive possibilities for fruitful work. For a variety of reasons this alternative might have several drawbacks, the most important of which would undoubtedly be this: whereas it would be quite possible to find a physician, a company executive, or a civil servant within category (5), it would be exceedingly difficult to discover a labourer or even a bus conductor inside the hemisphere of cross-breeding.

Generally speaking, it is within the degrees of cross-breeding covered by category (5) that owing to the steady reduction of Negroid genes in the crosses concerned that the useful criteria of physical traits (as opposed to behavioural modes, as we shall see later) begin to dwindle away. This deprives the evaluator of prima facie, or, as the case may be, conclusive evidence on which to formulate his findings. In a large number of cases these " perspectives " become almost wholly imperceptible, especially to the eyes of people with no ethnological training or with scant knowledge of human genetics. With the progressive elimination and erosion of the Negroid genes, physical " pointers " become correspondingly less readily discernible. Due to this multifaceted complexity the observer's task of drawing irrefragable inferences or making plausible deductions is rendered more and more complicated.

In the circumstances, successful identification will to a major extent depend on the quality of the observer's visual acuity, knack at drawing on past diagnostic comparative evaluations made of other individuals, and ability to interrelate conclusions to see whether comparable evidence exists.

In cases where mere observation of a group of traits fails to produce evidence one way or another, so however that to all intents and purposes it becomes increasingly harder to locate the subject satisfactorily under category (5) it must be re-emphasised that the best way to dispel persisting doubts (or suspicions) would be to resort to some form of personal contact, especially if a goal-directed assignment has got to be executed.

Where recourse to direct contact is not feasible, it is still

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possible to obtain rewarding results by periodic observation of the same individual in the course of which the exhibition of some vital inborn ancestral trait might be sufficient to be indicative of the presence of the veneer to pinpoint the subject's genetic linkage with category (5) no matter how de-Negro-ised, assimilé, or linguistically acculturated he might have appeared originally to be through the simulation of Caucasoid behavioural traits.

Normally what happens in practice is for certain habits, largely pertinent to the white or brown Caucasian populations, to be adopted by most Negro-White crosses. The imitation of those habits is liable to be relinquished (wittingly or unwittingly) at any given moment. These habits, being merely extrinsic, and not in the nature of innate instinctive behaviour their usage does not rest on the theory of "doing what comes naturally." Consequently, the ape-like mimicry of a transient habit is doomed to disappear when the requisite thought for its operation happens to suffer a temporary relapse; or, to put it in another way, when the *point d'appui* to sustain the habit in question is temporarily removed. Therefore the mental ability for the momentary overt expression of such behavioural characteristics,[4] not being instinctual, is either subconsciously suspended or consciously suppressed[5] only to be replaced by some hereditary reflex action.

Two examples may be given to demonstrate this common phenomenon: (a) the conditioned habit of shaking the head *sideways* to signify "No" is suddenly substituted by the latent Negroid inborn or unconditioned tendency to twitch the head *upwards* (the same may be said of numerous other inherited muscular reflexes which similarly supplant imitability); (b) the volitional use of the exclamations "Ouch!", "Oops!", "Psst!", or even "Brrr!" are abruptly abandoned and reflected in the vocal behavioural emission of endogenous sounds.

The writer has found the basic criteria[6] listed below—which are neither exhaustive nor exclusive—of the utmost assistance

[4] "The real questions, geneticists tell me, are not whether there are or are not genetic differences that affect behavior, because there undoubtedly are," *per* Professor Jensen: see A. R. Jensen, "How Much Can We Boost I.Q. and Scholastic Achievement?" *Harvard Educational Review,* Vol. XXXIX, Winter 1969, pp. 1-123 at p. 80

[5] ". . . racial hybrids try excessively to be like the dominant group in their society. This suggests a picture of one who is merely copying the behaviour of others in an almost pathological attempt to be what he is not, . . ." *per* Professor Dickie-Clark; see H. F. Dickie-Clark, *The Marginal Situation,* Routledge and Kegan Paul, 1966, pp. 92-93. Strangely enough it is a constant phenomenon for these feigned habits not to be indulged in by hybrids when they are in company of their own fellow-men.

[6] For a more meaningful trait list of wider application, see R. Gayre of Gayre, *op. cit.,* pp. 120-129.

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qua important indicators in "screening" prospective category (5) subjects:[7]

Certain traits drawn from a wide range of human mannerisms seldom fail to betray the crypto-cross. By and large, these intangible outward traits are effective detectors. A subconscious display of some buffered innate Negroid mannerism in certain cases tends to cast light on origins. But as these are culturally acquired in many cases, as well as being hereditary, caution has to be exercised. In certain contexts, however, the following traits tend to indicate Negro origins—the crossing of the feet at irregular intervals whilst sitting down; crossing the legs and maintaining a continual hold of the shin of the leg in top position with one hand and sometimes both hands; standing with the legs kept wide apart; positioning one foot at right angles on the other whilst standing; vigorous head wagging whilst laughing; repeated ducking of the head when in agreement in conversation; excessive gesticulations, equalling (though perhaps not surpassing) continental customs; wiping off the forehead or the mouth for no apparent reason; gazing or gaping the "Mestizo way"; holding the hand upright at a request stop like an anxious policeman on traffic duty; picking the teeth by using the little finger as a toothpick; screwing up (or frowning) of the face when speaking (or whilst in deep thought) as when one is forced to produce facial contours or twitches of facial muscles whilst looking at the top shelves in a library with the help of spectacles fitted with bifocal lenses.

Among table traits there are some which are associated with lower class origins, and so, naturally, may indicate Negroid association—a tendency to talk with the mouth full; holding the knife like a fountainpen; and holding the fork and the knife in an upright position, almost perpendicular to the ceiling, between mouthfuls or during conversation.

Touching the bridge of the nose with the brim of the glass when drinking beer is another trait.

The exhalation of smoke through the nostrils and the mouth with surprising simultaneity (whenever this occurs) is worth noticing, while the holding of the cigarette between the thumb and index finger should not be allowed to escape notice.

A penchant for flashy patterns in suits, red socks and bright pink or yellow shirts are attributes which are usually very good markers despite the current sartorial trends in menswear.

Wide nostrils, extra curliness of the hair (and its texture) are, of course, indications usually of Negro blood. In certain cases body hair that is scantily hirsute may be significant as presenting

[7] Needless to say, these criteria are more evident in elements falling between the (1) and (4) bands.

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evidence of Negroid admixture. But here one must be on one's guard, as crossing with Mongoloid can produce the same condition, while some Caucasoids are naturally largely free from hair. But taken with other traits pointing in a Negroid direction it can be a useful pointer.

Stature, colour of the eyes and skull shape are to be observed as physical characteristics, and are by no means to be overlooked. Particularly long arms and short legs (and *vice versa*), and thin wrists are other morphological and somatological features evident in most male and female cross-breeds with remarkable constancy. But, here again, a stunting, through illness or poor conditions, in childhood may be observed in Caucasoids, and so they should be taken with other characteristics before forming a judgment.

The shape of the heel, so sadly neglected by many anthropologists, is always a tell-tale factor. In the present context the type of heel which is in point is the protruding or projecting sort. Opportunities for examination present themselves more with female subjects than with males. The style of most women's shoes is undeniably more revealing than men's, unless one is thinking in terms of certain men's sandals which are equally revelatory.

Although not strictly anthroposcopical, certain surnames may be more indicative than others of Negroid origin, such as from the southern states of the U.S.A., or from the West Indies.

It is appreciated that any one of the criteria set out above (admittedly also pertinent to many non-hybrid Caucasoids at large) may not be conclusive when viewed in isolation; but the cumulative effect of two or more is often likely to carry much probative weight.

It should be stated that once an irrebuttable presumption is formed with regard to the identification of a person falling beyond the (4) niche not infrequently it becomes vastly more toilsome[8] to place him inside category (5). This is in marked contrast to the comparative ease with which a particular individual's belongingness to the compartments between cate-

[8] The significance of pigmentation as a useful guide (though in broad terms as it *must* be in anthroposcopic evaluation) is considerably reduced, but the relevance of other traits by no means diminishes in importance; for, as has been demonstrated by Professor Ruggles Gates, "Skin color is inherited almost independently of other traits": see R. Ruggles Gates, *Pedigree of Negro Families*, Blakiston, Philadelphia, 1949, p. 238. For a lucid exposition on the inheritance of skin color, see E. W. Sinnott *et al.*, *Principles of Genetics* (Fifth Edition), McGraw-Hill, New York, 1953, pp. 101-104; and for a more advanced treatment of this subject, see C. Stern, *Principles of Human Genetics* (Second Edition), W. H. Freeman and Company, San Francisco and London, 1960, pp. 352-353.

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gories (1) and (4) may be determined. In the absence of worthwhile factual data the observer can do no more than persevere to ascertain his subject's genetic position by relating the observed criteria and the facts already in his possession to the circumstances he is bedevilled with in the best possible manner which the scope of his expertise will allow him.

Finally, it should also be pointed out that the observer might find himself in a bit of a dilemma when anthroposcopic classification under category (5) becomes virtually impossible as where the subject under investigation is:

(a) a " fixed " hybrid[9] of a standardised type, characteristic of long-established populations; or

(b) the issue of a union where the respective parents belong to different degrees of hybridity, as when one parent is, say, of 1/16 while the other is of 1/32 part Negro ancestry; or

(c) the progeny of a backcross, e.g., of Negro × individual with 1/32 part Negro ancestry.

Technically, there is no reason why the illustrations in (b) and (c) above should not come under category (5) even though illustration (c) probably presents greater complications than (b). With regard to (a), however, such stable hybrids cannot be classified under category (5) at all. It is, therefore, submitted that the situation in (a) underlines a fundamental limitation in the application of the principles of anthroposcopic evaluation.

[9] I.e., a " racial-breed," an expression coined by Dr Gayre of Gayre: see hereon R. Gayre of Gayre, *Miscellaneous Racial Studies,* Vol. II, 1957-1972, The Armorial, 1972, pp. 20-22, and, in particular, R. Gayre of Gayre, *More Ethnological Elements of Africa,* The Armorial, 1972, pp. 83, 120-121.

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Stuart Cloete 1897-1976

By NATHANIEL WEYL

The sudden death of Stuart Cloete on 18th March brings to a close the career of one of South Africa's outstanding novelists, a man of integrity and courage whose last years were plagued by his belief that Western Civilization was in the throes of a probably terminal failure of nerve.

Born in Paris and educated in English public schools, Stuart Cloete was one of the youngest company commanders in the British Army in the First World War. Almost fatally wounded at the Somme, he took up farming, first in France, then in the Transvaal, but found it insufficiently fulfilling. At the age of 40, he went to London to try to make a living as a writer. His first novel, *Turning Wheels,* was a Book of the Month Club selection which sold over a million copies. A series of novels, largely about South Africa's pioneer era, her giant predators, and the interaction between Boer and Bantu, followed, revealing deep understanding of the primitive and sensuous world and growing mastery of narrative art.

With the rise of ethnocentrifugal attitudes after the First World War, Stuart Cloete's great panorama of South Africa became unpopular with the critics and literati. Praise was lavished on those writers who saw the South African scene as naked race repression, who depicted the white minority as gross, uncouth and sadistic, and who viewed Bantu rule and total integration as the sovereign remedies for societary ills.

Under these conditions, Stuart Cloete turned to short stories, an excellent autobiographical novel about the First World War, *How Young They Died,* and his autobiography, the first volume of which, *A Victorian Son,* was a classic evocation of the final decade of that long era.

One of Stuart Cloete's main themes was that mechanization had split man from the biosphere and had homogenized life into a bland pabulum. He was keenly aware of the class snobbery, cruelty and intolerance of the Victorian and Edwardian eras, but could note nostalgically that " people sang lullabies to children when I was a baby, but everyone sang then " and that man lived in daily communion with the sights, sounds, smells and touch of the world of nature.

The hero died and was perhaps buried with the unknown soldier. In his place, center stage went to " the drug addict, the

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alcoholic, the criminal." It was "the day of the failure. He fails because he is underprivileged, comes from a broken home, or is a Negro. His excuses are endless—his parents, his teachers, society in general. The only person he never blames is himself." (Thus, one of the murderers in *Macbeth* calls himself one "whom the vile blows and buffets of the world hath so incens'd that I am reckless what I do to spite the world." His colleague alleges that he, too, is a man. Macbeth retorts: "Ay, in the catalogue, ye go for men, as hounds and greyhounds, mongrels, spaniels, curs, shoughs, water-rugs, and demi-wolves, are clept all by the name of dogs. . . .") Stuart Cloete would have agreed with hereditarian Macbeth, not with the environmentalist murderers.

Reviewers of Stuart Cloete's First World War novel found it incomprehensible that its hero should willingly offer his life to defend an Empire that was "beautiful, orderly and powerful" and that rested on tradition and honor. Many viewers of *Upstairs, Downstairs* may have been equally nonplussed when the widow, on learning that her son has been killed in action, quoted Macaulay:

> And how can man die better
> Than facing fearful odds,
> For the ashes of his fathers,
> And the temples of his Gods?

Stuart Cloete conceded the irrationality of fighting for the Queen and Commonwealth of his later decades, a society exemplifying "blackmail of the masses—Labour, students, coloured immigrants. . . ." It took a thousand years to create the British people, he added, "possibly the finest relatively homogeneous race yet to be formed. What madness therefore to dilute these genes with those of people of alien tropic origin. Nor do I believe that the present components of the English population could withstand the hardships suffered in the Second World War."

Cloete asserted that "racism and patriotism must be and are to a great extent synonymous. A patriot is a man who serves his King, country and people. . . . Racism appears to be a built-in characteristic of the human race and the complete integration hoped for by the social scientists of today is a wishful dream rooted in unreality." After decades of acute observation of the peoples of southern Africa, Cloete came to the conclusion: "I do not believe that all men and all races are equal in ability; there is nothing in history to suggest that this is true though it is the popularly accepted theory, and history is being falsified in an effort to prove this thesis."

In a letter to me, Stuart Cloete pointed out that the persecu-

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tion of the Indian population by Idi Amin of Uganda was merely further demonstration of the insincerity of the black demand for a multiracial society. Since the Negroes were unable to compete with the intelligent and industrious Indians, they solved the problem by seizing their property without compensation and ousting them. The envy of the ungifted for those with talent is one of the most underestimated motivating forces in the lemming rush toward international disorder.

Ten years ago, Stuart Cloete told me that he was glad to be old. He believed he had perhaps lived in as good a time as any man could have chosen. He said that he did not envy my twin sons the prospect of witnessing the debacle of one of the few brief and brilliant periods in the annals of man in which order was combined with freedom. He died at 78 aware that the land of his ancestors stood with her back to the sea and perhaps facing a final battle for survival.

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The Social Mediators

By ROBERT EVANS

> Of all that is written, I love only what a person hath written with his blood. Write with blood, and thou wilt find that blood is spirit.
>
> —*Thus Spake Zarathustra*

In his seminal work in philosophical anthropology, *The Mediator: His Strategy for Power** Dr Richard Swartzbaugh has precisely followed Nietzche's dictum; the book breathes the spirit not only of its author, but of the blood that courses through the arteries of the latent American nation, and which offers the only real hope that America will some day no longer be the name of a rootless population, but of a people. The Mediator is a book *for* America; it is, as the author has himself described it, "a work about culture which, because it is a work of culture, justifies the culture it is about."

Dr Swartzbaugh maintains that where men or groups do not fundamentally *trust* one another, and yet desire some type of contact, they must call in a third party to "mediate" the relationship. "In being *between* groups," Swartzbaugh asserts, "the mediator cannot be *of* them. His power depends, paradoxically, on the fact that he is an outsider, even an outcast." It is to the advantage of the mediators, then, to make social relationships as abstract and legalistic as possible, so that no contacts can be made without the intervention of a mediating party. Ironically, the mediators exert power not by directly manipulating people, but by manipulating the relationships upon which persons depend.

For Americans the most pervasive form of this mediative function is the State, which Swartzbaugh considers "a kind of *contract* expressed as bureaucracy." The government bureaucracy does not facilitate concrete social relationships; on the contrary, it steps in between individuals to make such relationships impossible. Conversely, the government forces together groups which do not understand each other instinctively. The State realizes that by thus destroying group identities, it increases the individual's dependence upon its own mediative bureaucracy. As Swartzbaugh writes: —

> The mediated society is an integrated society. Integration demands the elimination of personal and instinctual ties of men and women of the same limited regional and racial

* *The Mediator: His Strategy for Power*, by Richard Grey Swartzbaugh, Howard Allen Ent., Cape Canaveral, Florida, U.S.A. Pp. 133. Price $4.95.

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groups. These organic and historical bonds of empathy and trust are suppressed in favor of formal contractual ties. Artistic expressions of discrete cultures, tribes and races are suppressed in favor of systematization in abstract structures. The entire instinctual and archetypal and moral cohesion is cut into and disrupted, leaving a drifting residue of isolated egos who can only reorient themselves by adhering to these structures. . . . The State well understands that when even two people meet on the level of primal instancts, *a tiny but significant conspiracy is formed*—not simply against the State as a particular form of political life, but against the entire abstract, contractual principle of human group life of which the State is the ultimate expression!

Even the family is no longer accorded instinctual status, but is made the sociological " primary group " in which trust and affection are replaced by such sterile concepts as " social rôles " and " conditioned duty."

The theme of Swartzbaugh's book is the attempt of the social mediators to annihilate the realm of instincts and replace it with the *social contract*. Although his analysis is full of implications for modern society, it draws much of its strength from the author's perceptive study of human social revolution, which he sees as the increasing progression towards more abstract forms of mediation. Mediation in its extreme manifestations means alienation from one's instincts, and hence from one's self. The result of this alienation is a society without roots, without direction, without trust and cohesion. More precisely, the result is twentieth century America.

It is only the artist whose life is still grounded in his instincts, and yet even culture has come under the assault of the mediators. In a beautifully written chapter, " Mediation Versus Culture," Swartzbaugh maintains that " an entire group sponsors with greatest enthusiasm those things which will become a part of local culture. Therefore, insofar as culture is a few communicating individuals keeping what they do for themselves, it is basically antithetical to cosmopolitanism and the so-called ' culture of mankind '."

The culture of the Inter-nation, which must by necessity be directed towards the lowest common emotional denominator and the most universally-understandable forms, is really the antipode of true culture. By attempting to force groups to understand *each other,* the culture-philistines of the Inter-nation destroy any possibilities for groups to understand *themselves.* It is significant that the enduring artists of our own century—such as Eliot, Pound, Faulkner, Ralph Vaughan Williams, Stefan George—

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were deeply rooted in the primal instincts of the culture from which they rose, while the artistic fads of one decade of modernistic *avant-garde* are replaced in the next by still more varieties of cultural *kitsch*. The boundaries of one's culture are not, writes Swartzbaugh, the artist's prison, but like a painting's frame, give meaning and definition to the creation.

> Race and the home landscape—the motherland, *Heimat, patria chica*—are together, inseparably, the basic condition or soil of cultural creativity. Far from detaching himself from his race, the true artist draws upon it for energy, direction and, of greatest transparency in the artistic production itself, a sense of form.

The possibilities for a creative American culture are thwarted by the very commercialism of American society, of which Swartzbaugh observes that "the entire enthusiasm and force of commercialism is given, not to the cultivation of an idea, but to the distribution of it."

Swartzbaugh's book is not a mere treatise, it is itself almost a work of art. There are no glossy stylistic embellishments, no sweeping metaphors or incomprehensible similes. His style, like Nietzsche's, is briefly aphoristic. Each sentence falls into place with a logic reminiscent of Hume. Swartzbaugh is terse and serious, with a strong sense for the paradoxical, and an occasional play on words. One cannot dispel the lingering feeling that Swartzbaugh has not merely written a book, he has put his mind down on paper. There is a gripping intensity to his writing comparable to Spengler's, and the results are just as powerful.

The twentieth century saw "the total victory of the idea of humanity," in which men conceived themselves, not as individuals rooted in instinctual groups, but rather as atoms in the collective abstraction known as "Mankind." But already cracks are scarring the edifice built by the international mediators: even communism no longer makes any pretense to being truly "international," but has instead crumbled into regional blocks and spheres of influence. Swartzbaugh prophesizes "the reversal of world history," by which he means the collapse of the mediative systems between and within nations, and the return to regional, instinctive cultures.

For America, the fall of the Mediator will represent the *true* American revolution, postponed for the past two centuries. Mediation, as Swartzbaugh observes, has been the leitmotif of American civilization from the beginning.

The collapse of mediation, when it does occur, will not mean the death of America, but rather its *birth*.

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Scientific Abstracts

EDITED BY R. H. S. ROBERTSON

MELLANBY ON THE DECLINE OF SCIENCE

Nature, 8 August 1973, Vol. 244, p. 533

An attack on the organization of research, every bit as sweeping as was promised in the pre-meeting publicity, was delivered by Professor Kenneth Mellanby, Director of Monks Wood Research Station, at last week's British Association meeting in Canterbury. Before the conference met Professor Mellanby promised to review the changes made since 1945 to improve research efficiency, to illustrate how they have almost all been counter-productive and to provide a solution. And he did just that.

Up to 1939, Professor Mellanby said, Britain received a good return from the money spent on research. Now the return was a poor one. The formation of research groups into rigidly organized teams, overstaffing of laboratories, the use of highly trained technicians and the appointment of the best scientists as administrative heads have all led to a decline. Since 1938, Professor Mellanby said, overall government expenditure has increased twenty times but spending on unversities has risen two hundred times and civil research expenditure some four hundred times. But " I do not believe that there has been anything like a commensurate increase in scientific productivity, either in quality or quantity."

Professor Mellanby went on to attack the theory that there has been an information explosion. Many new journals are review journals and " I do not think that the production of original research publications has more than doubled." Quality has not increased either. " I see nothing to suggest anything other than fall-off in the appearance of work of exceptionally high quality in many fields of science."

Why has this decline occurred? " Success in original research depends almost entirely on the worker realizing the significance of his observations," Professor Mellanby said. " In considering research I am therefore an uncompromising élitist—I believe that success and originality depend almost entirely on the efforts of a very few gifted individuals."

Up to 1939 professors and heads of departments produced large numbers of papers, now they may do no original research

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for years. Departmental staffs are now five times larger and the best scientists are being sterilized by being used as administrators. Rigidly organized teams, expensive recording equipment and the employment of highly skilled technicians are all counter-productive measures as the observations are now made by junior staff and not by the seniors who might realize the significance of what they see. Nowadays senior staff only interpret other people's observations.

The increased number of PhD students is also counter-productive, Professor Mellanby said. Few theses resulted in original publications in spite of the "originality" of work theoretically required to obtain a doctorate, and far too much time was spent supervising PhD students. Back in the 1930s, Professor Mellanby said, his supervisor, Professor Patrick Buxton, gave him less than 1 per cent of his time.

The lengthy reorganization of research that has followed last year's report by Lord Rothschild has been planned by people who in the 1930s would have been doing their most important research and "the new chief scientist appointed by the ministries would probably be better off giving vent to their ideas at a laboratory bench."

EVIATAR NEVO.

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NUMBER OF GENE LOCI REQUIRED FOR ACCURATE ESTIMATION OF ANCESTRAL POPULATION PROPORTIONS IN INDIVIDUAL HUMAN HYBRIDS

Nature, 31 August 1973, Vol. 244, p. 575

Genetic studies giving estimates of the Caucasian genetic contribution to American blacks have recently been reviewed and extended.[1] These group admixture estimates are mean population values; but estimates of admixture proportions for individuals of hybrid origin, using genetic markers, have not been published. Recent interest in this possibility, however, has led to an explicit proposal for making such individual estimates.[2,3] This communication is not concerned with the reasons for making such estimates nor with the uses to which they may be put. Its

[1] Reed, T. E., *Science, N.Y.*, **165**, 762 (1969).
[2] MacLean, C. J., and Workman, P. L., *Ann. hum. Genet.*, **36**, 341 (1973).
[3] MacLean, C. J., and Workman, P. L., *Ann. hum. Genet.*, **36**, 459 (1973).

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purpose is to demonstrate, by a simple argument, that the number of genetic marker loci required for reasonably accurate individual admixture estimates seems to be so large that such estimates cannot be made now or in the near future.

* * *

When comparison is only between African populations ancestral to American blacks (West Africa and the western coast, south to Southwest Africa[1]), and Caucasians, and detailed testing is done, *Gm* is almost ideal because neither population shares common alleles.[4] The Duffy locus is almost as good for this comparison when both anti-Fy^a and anti-Fy^b are used.[1] Most of the approximately fifty marker (polymorphic) loci known in man make much less sharp distinctions for this comparison or for other racial comparisons.

The relative usefulness of a particular gene g, present in a dihybrid individual I, for providing information on the ancestral population origins of that gene is a simple function of the frequencies of g in the two ancestral populations. The following illustration shows how greatly two genes, each seemingly discriminative, may differ from each other in their usefulness for discriminating between such ancestral populations. The frequencies of the Fy^a gene of the Duffy blood group system in Caucasian and Africans (of the former slaving areas) are about 0.43 and about 0.01, respectively, while the corresponding frequencies of the A gene of the ABO blood group system are about 0.40 and 0.15[1, 5].

* * *

These calculations emphasize how far short of ideal most genetic markers are for making racial distinctions. The minimum requirement of eighteen ideal loci for the majority of American blacks (those with μ_i greater than 0.1) means that, contrary to the suggestions of some authors,[2, 3] accurate individual estimates of admixture, using genetic markers, are not now possible for this or any other human hybrid population, although for some purposes, such as study of hypertension in a hybrid population where ancestry may be important,[2] estimates of individual admixture may be useful for reducing unexplained variation, even though they are not individually accurate.

T. Edward Reed.

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Toronto.

[4] Steinberg, A. G., *Ann Rev. Genet.*, **3**, 25 (1969).
[5] Reed, T. E., *Am. J. hum. Genet.*, **20**, 142 (1968).

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INFANT PRECOCITY

Nature, 31 August 1973, Vol 244, p. 587

SIR,—Leiderman *et al.* reported[1] that social factors made an important contribution to precocity in African infants. We have found that Arab infants in Lebanon are also precocious.

In a study of mental development throughout the course of rehabilitation of severely malnourished infants[2] we also tested a group of thirty healthy infants of the same low socio-economic class, matched for age and sex, all growing well by an Index of Thriving.[3] The average monthly income of the family was only about U.S. $90 with four or five children per family, most of the mothers illiterate and a few fathers with primary education. Each child was tested at 2-week intervals by a bilingual Arab female psychologist using the Griffiths Mental Development Scale. This test has five functions, locomotor, personal-social, hearing and speech, eye-hand co-ordination and performance, the expected United Kingdom score being 100. A total of seventeen infants were tested for the maximal number of eight consecutive sessions and a follow-up test about 4 months later. The mean values and standard deviations are shown in Table I. It will be seen that without exception the mean value was over 100 and frequently well above this. The score tended to be highest for locomotor function and lowest for hearing and speech (the area most affected by malnutrition). Sixteen children from among the original thirty were tested by the Stanford Binet Intelligence Test nearly four years later when they were still growing well, as part of a study of the long-term effects of malnutrition on mental development.[4] The mean (±s.d.) I.Q. then was 98.7 (±7.1) with no precocity.

Yours faithfully,

D. S. MCLAREN,

U. S. YAKTIN.

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[1] Leiderman, P. H., Babu, B., Kagia, J., Kraemer, H. C., and Leiderman, G. F., *Nature*, **242**, 247 (1973).

[2] Yaktin, U. S., and McLaren, D. S., *J. ment. Def. Res.*, **14**, 25 (1970).

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[4] McLaren, D. S., Yaktin, U. S., Kanawati, A. A., Sabbagh, S., and Kadi, Z., *J. ment. Def. Res.* (in the press).

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TABLE 1

Mean (±s.d.) Values for Seventeen Lebanese Infants on Griffiths Mental Development Scale

Test	Age (weeks)	Mental age	Develop-mental quotient	Loco-motor	Personal-social	Hearing and speech	Eye hand co-ordination	Perfor-mance
1st	26.7	29.5	109	111	112	103	110	108
s.d.	11.3	12.0	8.4	15.4	11.6	10.6	14.7	9.9
2nd	28.0	33.5	112	115	115	111	111	107
s.d.	11.5	14.1	10.6	19.3	9.2	11.6	7.8	15.9
3rd	30.3	34.3	117	114	115	111	108	107
s.d.	11.7	13.5	6.9	13.4	8.1	8.7	8.7	13.5
4th	32.3	35.3	109	114	112	107	109	103
s.d.	11.5	13.7	11.2	14.4	13.8	10.1	13.9	14.2
5th	34.2	38.8	112	116	115	108	109	110
s.d.	11.6	12.6	7.0	12.5	7.5	9.3	9.0	11.2
6th	36.2	40.9	111	117	114	104	105	111
s.d.	11.5	11.3	6.9	13.9	9.5	9.8	9.0	8.1
7th	38.2	43.2	113	115	114	106	109	112
s.d.	11.5	11.1	8.1	15.2	9.3	9.9	11.3	8.2
8th	40.5	44.5	111	115	113	105	110	109
s.d.	11.4	10.6	7.5	11.8	6.5	8.0	10.7	10.9
Follow-up	57.6	61.4	108	116	109	102	110	106
s.d.	12.9	11.4	10.4	10.4	8.4	10.4	10.9	10.4

JOURNALS RECEIVED

REVISTA DE ESTUDIOS POLITICOS
Published by the Instituto de Estudios Politicos, Madrid 8, Spain. No. 202, 1975. Price $3.50.

THE PSYCHOLOGICAL RECORD
A quarterly journal published at Denison University, Granville, Ohio 43023. Vol. 25, No. 4, 1975. Price $3.00.

INTERNATIONAL SOCIAL SCIENCE JOURNAL
Published quarterly by U.N.E.S.C.O., Paris 75700, Vol. XVII, No. 4, 1975. Price F16.00.

HUMAN BEHAVIOUR
Published monthly by Manson Western Corporation, Los Angeles, California 90025. Price $1.50.

THE AMERICAN WEST
Published six times a year by American West Publishing Company, Palo Alto, California 94206. Vol. XII, No. 6, 1975. Price $3.00.

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Intelligence Score Prediction

By HENRY H. REITER and MICHAEL LeWINTER

The present study was concerned with predicting intelligence score of the Stanford-Binet Intelligence Scale from measures of the following tests: Peabody Picture Vocabulary; Columbia Mental Maturity, and the metropolitan Achievement Test. The sample was selected from a population of infantile autistic and schizophrenic children.

A perusal of contemporary literature revealed no relevant studies using comparable tests and subjects.

METHOD

Twenty-three male and female subjects between the ages of six and eleven were selected from a population of 101 emotionally disturbed children. These children were diagnosed as either infantile autistic or schizophrenic, childhood type and all attended a day care center. Ss were selected based on their ability to take all of the tests in question.

RESULTS

Raw scores on all tests were intercorrelated, using Pearson product-moment correlation coefficients. Table 1 presents the six coefficients obtained.

TABLE 1

Intercorrelations among four academic variables, n=23

	1 Binet	2 Metrop.	3 Peabody	4 Columbia
Binet$_1$	——	.646	.702	.825
Metropol.$_2$	——	——	.507	.603
Peabody$_3$	——	——	——	.713

In all cases $p > .01$

Note that all obtained coefficients were significant ($p > .01$). A multiple correlation coefficient (R) and a multiple regression or prediction equation was obtained using the Doolittle method (Guildford, 1956).

A multiple R of .857 was obtained ($p > .01$). The obtained prediction equation is:

X1 Binet = 28.04 (constant) + .2398 (Metro)
+ .2013 (Peab.) + .3814 Colum.)

The purpose of the obtained equation is to be able to predict the Binet I.Q. of any incoming disturbed child by combining his available Peabody, Metropolitan, and Columbia scores.

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Book Reviews

3000 YEARS OF URBAN GROWTH

By Tertius Chandler and Gerald Fox. The Academic Press Inc., New York and London, 1974. Pp. 431, 38 maps. Price 13.15; $28.00.

This is an invaluable work which sets out to estimate the population of various cities at different periods of time. London, for instance, in 1500 had an estimated population of 50,000, while Edinburgh at that time was 18,000. By 1600 London rose to 187,000 and Edinburgh 30,000. Dublin was 26,000. By 1700 London rose to 550,000, Edinburgh only to 35,000, and Dublin 80,000. By 1750 London had 676,000 people outpassing Paris with 560,000, Dublin with 125,000 and Edinburgh with 55,000. By 1800 London was 861,000, Dublin 165,000, Glasgow, which now appears, had 85,000, and Edinburgh 82,000.

In Africa, I believe that in showing Zimbabwe as surviving to 1600 A.D., the authors are tending to be too late. The estimates for the populations of ancient cities such as Thebes (Egypt), Mycenae and Athens in B.C. 1200 and Syracuse in B.C. 430 as 100,000 are illuminating.

This is an invaluable work of reference, giving at a glance a growth of all the world's principal cities.

R. GAYRE OF GAYRE

MYTH IN INDO-EUROPEAN ANTIQUITY

Edited by Gerald James Larson, with C. Scott Littleton and Jaan Puhvel. University of California Press, London, 1974. Pp. 197. Price £5.00.

This is a collection of essays which cannot all be mentioned here. We have chosen a few topics to illustrate points which authors and editors make.

The paper by Patrick K. Ford on "The Well of Nechtan and 'La Gloire Lumineuse'" is, for instance, illustrative, although dealing with an Irish (and Gaelic) theme, it has links with the Indo-Aryan world. Jaan Puhvel, in "Indo-European Structure of the Baltic Pantheon," shows the relationship to the Aryans. He also shows that they were not solely a peasant society, as they had a hierarchy of warrior leaders. David Evans has a useful paper on "Dodona, Dodola, and Daedala," which he associates with Zeus—the Sky-Father—which is common to the Indo-European peoples. I am puzzled by Jeannine E. Talley's statement (p. 169): "From biblical references in Genesis and Solomon until the time of Hippocrates there is no mention of the mandrake." There certainly is, and it is given for sexual purposes. It seems that the text of the book must be garbled here.

This book is a valuable contribution in Indo-European studies.

AFRO-AMERICAN HISTORY: A BIBLIOGRAPHY

Edited by Dwight L. Smith. A.B.C. Clio Inc., Santa Barbara, California, and Oxford, England 1974. Pp. 856. Price $22.50.

This is a formidable work, listing biographically, the numerous writers in the field of Afro-American history. Each short summary of a writer is summarised by the person making the summary. Thus far so good. But there seems to have been some hard picking here. While Margaret Mead is cited, Audrey Shuey's work on the testing of Negro intelligence, and Gates' work on a Negro family is not mentioned.

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INDIANS OF THE UNITED STATES AND CANADA: A BIBLIOGRAPHY

Edited by Dwight L. Smith. A.B.C. Clio Inc., Santa Barbara, California, and Oxford, England, 1974. Pp. 453. Price £18.50.

This bibliography is of great use to students as it gives a complete or near complete coverage of Indians and their life and ways. It abstracts all the works (of this period as far as is possible) from the first contact with them by White Europeans to the beginning of the twentieth century. Professor Dwight L. Smith has performed a useful service in getting this material together and then publishing it.

VILLAGE LIFE IN SOUTH INDIA

By Alan R. Beals. Aldine Publishing Company, Chicago, 1974. Pp. 189, 26 illustrations, 3 figures, 2 tables. Price $2.95 (paperback), $7.50 (cloth).

This is a study in cultural design and environmental variation by Professor Alan R. Beals, Professor of Anthropology, University of California.

Throughout its history India has undergone constant political change, but the Indian village has continued largely unchanged. It is in permanent relationship with surrounding villages. The south Indian village is adapted, and has adapted, itself to its environment. Now, however, it has to grapple with the new world which is impinging upon it.

The book gives in detail the agricultural methods and ecology. Caste is dealt with. The writer refers to the lack of child training (p. 102). This, I believe, is because the Indian child is very docile. People are, of course, limited in their choice of occupation by caste (*jati*). No single village can be expected to maintain several of these occupations. Thus the astrologer will serve several villages (p. 109).

WITCHCRAFT AND SORCERY: AN ANTHROPOLOGICAL PERSPECTIVE OF THE OCCULT

By John A. Rush. Charles C. Thomas, Springfield, Illinois, 1974. Pp. 166. Price $10.50 (cloth), $7.95 (paperback).

The author seeks to define religion, witchcraft, and sorcery, in which he shows some clarity of thought. Towards the end of the book, however, he falls into the trap of treating Allegro (1970) seriously, when he states that Christianity developed from ancient fertility cults connected with the sacred mushroom (*Amanita muscaria*), an hallucigen. This idea has been rejected by all worthwhile authorities. There was nothing in the growth of Christianity which lends itself to such an idea, and in days when extrasensory perception is beginning to give us knowledge of how the mystic sides of this great religion operated, so primitive an idea as Allegro presupposes is unnecessary.

The book, however, is a worth-while study, particularly, of the Italians in America, and how they have carried over their particular forms of witchcraft to America. It also discusses, with some insight, the carry-over of something, at last, from pre-Christian times in sorcery as practised today.

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ANTHROPOLOGICAL PAPERS OF THE UNIVERSITY OF ARIZONA: No. 25. IRRIGATION'S IMPACT ON SOCIETY

Editors Theodore E. Downing and McGuire Gibson. University of Arizona Press, Tucson, Arizona, 1975. Pp. 181, 34 illustrations. Price $5.95.

This is a diagnostic study of irrigation's impact on society. Robert McC. Adams deals with "Historic Patterns of Mesopotamian Irrigation Agriculture"; McGuire Gibson with "Violation of Fallow and Engineered Disaster in Mesopotamian Civilization"; James A. Neely writes on "Sassanian and Early Islamic Water-Control and Irrigation Systems"; Brian Spooner on "Irrigation and Society: The Iranian Plateau"; J. E. Spencer on "Water Control in Terraced Rice-Field Agriculture in Southeastern Asia"; Robert McC. Netting on "The System Nobody Knows: Village Irrigation in the Swiss Alps"; and M. Edward Moseley switches to the "Evolution of Early Water-Management Systems in Coastal Peru."

There are in addition, numerous essays by scholars of repute on the South and Central American systems, as well as other places.

THE GODDESSES OF CHALDAEA, SYRIA AND EGYPT

By Lawrence Durdin-Robertson. Cesara Publications, Huntington Castle, Clonegal, Enniscorthy, Eire, 1975. Pp. 440, 9 illustrations. Price £1.50 (paperback).

This book sets out, name by name, the goddesses of the ancient world, gives the etymology and some historical account of each. Whatever one may think of some of the authorities cited, it is in all reason of an encyclopaedia character, and we cannot think that it will fail to find a place among the works of reference. The duplication of names for the same characters is, no doubt, due to the arrival of later civilizations which incorporated the names of goddesses under their old names and in the newer of the later settlers. Consequently, many of these, although with disparate names, are the same goddesses. He also deals with some of the goddesses (or at least respected names, such as Scota) and Irish origin.

It is a book which no library can afford to be without. We understand that this is to form one of eight volumes and we look forward to receiving the others in due course.

GYPSIES, TINKERS AND OTHER TRAVELLERS

Edited by F. Rehfisch. Academic Press, New York and Academic Press Inc., London, 1975. Pp. 303, glossary and index. Price £5.80 ($15.25).

This book is written by a collection of writers, British and American, who are all trained professional researchers. The Editor, for instance, in association with A. Rehfisch, writes on Scottish Travellers or Tinkers. In spite of efforts of James VI to get rid of them, they have survived. Many refer to them as Gypsies, or Tinkers, or Tinker-Gypsies (in fact they are known in Argyll and elsewhere as Tinks!). They speak Cant, much of which is Romany (p. 272). There are few Gypsies in Scotland except in the Borders. They seem to have had different origins, but at some time or another Tinkers and Gypsies have had contact. Scots Travellers have existed in a very hostile climate for centuries.

This book deals with all branches of the Travellers-Gypsies, and Tinkers in many countries.

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